

**INSCRIPTIONS OF HARYANA,
HIMACHAL PRADESH, PUNJAB, KASHMIR
& ADJOINING HILLY TRACTS**



J. N. AGRAWAL

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Prof. Jagannath Agrawal

**INDIAN COUNCIL OF HISTORICAL RESEARCH
NEW DELHI
&
PRATIBHA PRAKASHAN
DELHI**

1st. Edition 2001

© *Indian Council of Historical Research, New Delhi.*

ISBN - 81-7702-019-6

Price : Rs. 2000

*Co-Published by : Indian Council of Historical Research, 35, Ferozeshah Road,
New Delhi & Pratibha Prakashan (Oriental Publishers & Book Sellers)*

29/5, Shakti Nagar, Delhi-110007.

Composed at : Compu-Media,

95C/UB. Jawahar Nagar, Delhi-110007,

Printed at : Santosh Offset Press, Delhi.

*Dedicated to
the sacred memory of my teachers
Prof. A.C. Woolner
Professor of Sanskrit & Vice-Chancellor,
Panjab University, Lahore
&
Prof. Lakshman Sarup
Professor of Sanskrit & Principal, Oriental College,
Panjab University, Lahore*

FOREWORD

The value of epigraphs as a source of Indian history is recognised widely. In fact, the inscriptions scattered all over the Indian sub-continent form the most important source for the reconstruction of the political and cultural history of the present-day India, Pakistan and Bangladesh from the third century BC to around the fourteenth century AD. But for these records composed in Sanskrit and Dravidian languages in a variety of scripts and incised on various materials – primarily lithic objects and plates of copper – our knowledge of the early history of these countries would have been highly perfunctory. The epigraphs noticed hitherto number over a hundred thousand, and most of these afford valuable pieces of historical information not to be had anywhere else. This vast inscriptional wealth, noticed or published in numerous Indian and foreign, mostly occidental, periodicals devoted to oriental studies as well as other occasional releases, several of them long defunct or out of print, spread over a little more than a couple of centuries, is not easily accessible to the students of Indian history. Consequently the need to bring out properly edited handy compilations of chronologically, dynastically, regionally or otherwise allied inscriptions had been felt for a long time. And as early as 1877, a volume of Aśokan edicts was published by the Archaeological Survey of India as the inaugural volume of its celebrated *Corpus Inscriptionum Indicarum* series. It was followed up by two other volumes comprising post-Aśokan Kharoṣṭhī (or Kharoṣṭī) and the Gupta and allied inscriptions. In the last over seven decades only five more volumes including the inscriptions of the early Guptas (revised), Vākāṭakas, Śilāhāras, Paramāras, Candellas and Kacchapaghātas and those dated in the Kalacuri-Cedi era, all by Indian savants as against the first three by European epigraphists, have been published. Another valuable collection of early Indic inscriptions with incisive annotations of certain terms occurring therein and Sanskrit rendering of Prakrit records by D.C. Sircar captioned *Select Inscriptions bearing on Indian History and Civilization* was also brought out as early as 1942 and a revised edition in 1965 by

the University of Calcutta and has proved highly useful for students of Indian epigraphy and historians.

Realising the urgency of the matter and with a view to supplement these efforts, the Indian Council of Historical Research took upon itself the ambitious programme of bringing out handy compilation of epigraphic records dating from *circa* sixth to fourteenth century AD, the chronological limits being flexible in keeping with the dynastic or regional compulsions. Fortunately, despite certain difficulties, the programme has recorded a steady progress and as many as eight volumes comprising the inscriptions of the Pallavas, Maukharis, Later Guptas, Puṣpabhūtiś, Yaśovarman of Kanauj, Śarabhapuriyas, Pāṇḍuvamśins, Somavamśins, Western Gaṅgas, early Kadambas, early Pāṇḍyas, Gajapatis and of some ruling families of Orissa have already been released and a few others are in the pipeline. The volumes published hitherto have been received well by students and scholars alike.

The present volume by the late Professor Jagannath Agrawal brings together all the hitherto known early epigraphic records of north-western India including the present states of Haryana, Punjab, Himachal Pradesh and Jammu & Kashmir. Professor Agrawal was a great Sanskritist and epigraphist of renown, and his readings and views appear inirreducibly disputed points, studied and well-based as they happen to be, were taken seriously by scholars. He never wrote or said anything offhand and took great pains before pronouncing the verdict which was final in most cases. And at ripe old age of about ninety also he exerted quite a lot and undertook the arduous task of preparing this work, and I was happy to have it completed shortly before his passing away.

A perusal will convince the interested readers that the texts are immaculate as one might reasonably expect from a seasoned epigraphist with an excellent linguistic background, and the Introduction, though rather short, is full of interesting original contributions that will be found of great use by historians and epigraphists alike. I trust that this volume will be received well by scholars as well as students.

Professor Agrawal was also keen to have it published during his life-time, but for some unforeseen reasons its publication could be taken up only after his demise. Consequently, his son

Dr. Ashvini Agrawal, Reader in Ancient Indian History, Culture and Archaeology at the Panjab University Chandigarh, had to undertake the arduous task of correcting the proofs carefully and prepare Index with loving attention, and for this we are indeed highly obliged to him. We also express our thanks to Dr. T.S. Bindra, Reader, VVBIS & IS, Panjab University, Hoshiarpur for preparing the Sanskrit Index.

'Prachi'
23 Vidya Vihar,
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13 September 1998

Ajay Mitra Shastri
Convener,
Inscriptions of India Programme

FOREWORD

This is one of the volumes planned in the early 70's under the 'Inscription of India' projects by the Indian Council of Historical Research. Titled *Inscriptions of Haryana, Himachal Pradesh, Punjab, Kashmir & Adjacent Hilly Tracts*, this was meticulously prepared and forwarded to this Council by the late Professor Jagannath Agrawal as early as 1991. It is unfortunate that he could not see the volume in print before he passed away. Soon after I assumed this chair, my attention was drawn to the accumulated manuscripts in the Council and those that needed expeditious publication. Professor Agrawal's was one of the volumes which was waiting attention, the other two being the Early Pandyan Inscriptions, edited by Shri K.G. Krishnan and Inscriptions of Orissa, edited by Dr. (Mrs.) S. Tripathy.

My efforts to revive, activate and publish these volumes would not have been successful had not the Deputy Director (Publication) of the ICHR and the publishers of these volumes shared my enthusiasm and cooperated with me. Dr. Ashvini Agrawal, son of late Jagannath Agrawal, was particularly helpful in rechecking this manuscript and seeing it through the press. No doubt, the delay in publishing this volume had caused some disappointment to the Editor who passed away without seeing it in print, and my illustrious predecessors, who had planned this project with wisdom and enthusiasm – for this regrettable delay, I owe an apology to them. I hope those scholars who have been looking forward to this volume for almost a decade now will receive it with the same warmth with which they have received the earlier volumes in this series. The publication of the Pandyan and Orissan Inscription volumes have also been completed, and I consider it a privilege to present them along with the present volume.

Indian Council of Historical Research,
New Delhi
15th Aug. 1999

S. Settar
Chairman

PREFACE

In his kind letter dated first March, 1974 Prof. Ajay Mitra Shastri asked me to take up the preparation of a volume on the Inscriptions of Assam in the Project of the ICHR, for publishing the Indian inscriptions from c. A.D. 600 to A.D. 1500. I wrote back to him that for doing proper justice to an epigraphic record, it is better if the editor has intimate knowledge of the geography of the region where the epigraphs have been discovered. As a matter of fact I had been desirous of making a study of the inscriptions of the Punjab of the times of the British rule, and had even prepared a tentative list soon after I started teaching epigraphy at the Punjab University, at Lahore in 1931. Prof. Ajay Mitra Ji was too good to consider my suggestion and he managed to assign the volume on the inscriptions of the Punjab, Kashmir, Himachal Pradesh and the Adjacent Hilly areas to me.

In August, 1974, the office of the ICHR, asked me to prepare the volume on the inscriptions of Punjab, Kashmir, Himachal Pradesh, and the adjoining Hilly tracts, on the terms and conditions given in their letter No. 15-17/72 ICHR (sources) dated 29.7.74. I accepted the offer gratefully and also informed Prof. Ajay Mitra accordingly. I started work in right earnest but soon found that I had to run about far and near in search of the material needed for the work. Luckily for me the monumental work of the learned epigraphist Prof. J.Ph. Vogel, on the Inscriptions and Antiquities of Chamba was available at the Vishveśvarānanda Library, Hoshiarpur. However, at that time the first fourteen volumes of the *Epigraphia Indica* were not available at Hoshiarpur not even in the University Library at Chandigarh and I had to run to Delhi, where the Central Archaeological Library was the *Kalpavṛkṣa* for me, and I had to run to Delhi off and on. My old pupils in Kashmir and other friends facilitated my task by procuring for me estampages and photographs. In order to satisfy my own ideology, I undertook journeys to Pehowa, Jhajjar and Pinjore in Haryana, and to Kangra and Baijnath, where there are very important inscriptions *in Situ*, in Himachal Pradesh. Luckily one small but very important estampage of a stone inscription in the Central Museum, Lahore, had been retrieved from my papers in Lahore,

and that has enabled me to solve an important historical problem. Putting together all the information from the material thus collected, I was able to complete the work in 1978, according to my own idea. In that very year the publication in the *JRAS* of the newly discovered inscription of Jayapāla attracted my attention, and necessitated the revision of some portions. While engaged in this task more information came to light, for instance the inscription on the Devī-Bust from Nirmand. Although it had been published by Dr. Vogel in *Acta Orientalia* in 1923, it had not been known to me. So, I could not feel satisfied that the work had reached a final form and the need for revision became uppermost in my mind. The work was further delayed on account of my ill-health and other unfortunate happenings. Apart from the annoyance caused to my very great friend Prof. Ajay Mitra Shastri, I am myself feeling a sort of guilt in delaying the publication, though I can say, not of wilful neglect. I am thankful to Providence, that at long last I have been able to finish the press copy.

I have been greatly helped by the work of the great epigraphists, George Bühler, J.Ph. Vogel, Sten Konow, D.R. Sahni and F. Kielhorn; and it will not be an exaggeration to say that whatever I might have been able to build, it is on the foundations laid by these stalwarts.

I have the satisfaction that I have been able to improve both the text and translation at several places. In one case a new reading, struck upon by me, will help to solve a historical problem. There has been a controversy regarding the name of the founder of the Śāhī dynasty of Udabhāṇḍapura, as to whether it was Kalāra as given by Al-Biruni or Lalliya as recorded by Kalhaṇa. My estampage of the Dewai stone inscription clearly gives the reading *Kalārāpālavaṇśodbhava*, instead of the earlier *Kalāra(pa)Varmmodbhava*. Similar improvements have been made in the text and translation of the Hund Inscription of Jayapāla, the Peshawar Museum Inscription of Vāhṇḍaka and elsewhere.

In preparing the Introduction I have strictly followed the guidelines issued by the ICHR; and particularly in writing the Political History.

In preparing the text of the inscriptions I have spared no pains, in making it as faithful to the original as possible. I have

studied their photographs and estamapages, and, where I felt it necessary, I have read them on the original stones.

While I am beholden to earlier stalwarts in the field of epigraphy whom I pay homage by the words नमः पूर्वैभ्यः पथिकृद्भ्यः । "Salutation to the former makers of the path", I have to acknowledge very gratefully the help rendered by my friends and old pupils. First of all, I must express my deep debt of gratitude to Prof. Ajay Mitra Shastri, who was solely instrumental in getting this volume assigned to me and who has been keenly interested in the progress of the work from beginning to the end. I have to apologise to him for keeping him in suspense about the completion of the volume, which has been inordinately delayed. I have to thank the highly courteous librarians of the Central Archaeological Library as well as the junior staff for readily providing books and journals required by me. The Librarian of the Vishveshvaranand Library, V.I.S. & I.S, Hoshiapur, Dr. S.L. Dogra, who is my old pupil, deserves my sincere thanks. My old pupils, Prof. P.N. Pushp, Dr. B.K. Deambi and Prof. Shrikanth Kaul, procured photographs and estamapages of some of the inscriptions in Kashmir. I am deeply beholden to all of them. I must thank my son, Dr. Ashvini Agrawal, for checking references whenever I was unable to go to the library myself.

Mahāśivarātri
12th February 1991.

Jagannath Agrawal

ACKNOWLEDGEMENTS

Plates No. I, IV to VI, X to LXVII, LXXII, LXXV, LXXVII, LXXXVII and XCI to XCIII have been provided by the Director, Epigraphy, Archaeological Survey of India, Mysore; Plate No. VII has been supplied by the Director, Royal Scottish Museum, Edinburgh, U. K., Plate No. LXVIII was taken through a photograph of the original sculpture with the permission of the Director, Government Museum and Art Gallery, Chandigarh, Plate No. LXIX has been provided by Dr. Lakshman S. Thakur, Department of History, Himachal Pradesh University, Shimla, Plates No. LXXVI, LXXIX to LXXXIII have been prepared from the estampages kindly supplied by Prof. Shrikanth Kaul, Plates No. LXXXIV and LXXXV have been supplied by Shri P.N. Pushp, Plate No. LXXXV has been supplied by Professor Ajay Mitra Shastri, Formerly, Professor and Head, Department of Ancient Indian History, Culture and Archaeology, Nagpur University, Nagpur, Plates No. II, III and IX were personally photographed by Dr. Ashvini Agrawal, Department of Ancient Indian History, Culture and Archaeology for this Volume, Plates No. VIII, LXX, LXXI, LXXIII, LXXIV, LXXVIII, LXXXVI, LXXXVIII to XC, XCIV and XCV were prepared from the photographs taken from the estampages prepared by the author or from photographs in his collection. For providing these plates and the permission to include them in this Volume we acknowledge our gratitude to all these persons and agencies.

ABBREVIATIONS

ABORI	<i>Annals of the Bhandarkar Oriental Research Institute, Pune.</i>
ACS	<i>Antiquities of Chamba State.</i>
AMK	<i>Ancient Monuments of Kashmir by R.C. Kak.</i>
AO	<i>Acta Orientalia.</i>
ASI AR	<i>Archaeological Survey of India, Annual Report.</i>
AR	<i>Asiatic Researches.</i>
AWK	<i>Archaeological Work in Kashmir by Sir John Marshall.</i>
Bhandarkar's List	<i>A list of Inscriptions of Northern India, by D.R. Bhandarkar.</i>
BMC, GD	<i>Catalogue of the Coins of the Gupta Dynasties and of Śaśāṅka, King of Gauḍa (in the British Museum) by J. Allan.</i>
BSOS	<i>Bulletin of the School of Oriental Studies.</i>
BSOAS	<i>Bulletin of the School of Oriental & African studies.</i>
CASR	<i>Cunningham's Archaeological Survey of India, Reports.</i>
CCIM	<i>Catalogue of the Coins in the Indian Museum.</i>
CDMA	<i>Catalogue of the Delhi Museum of Archaeology, by J.Ph. Vogel.</i>
CII	<i>Corpus Inscriptionum Indicarum.</i>
CSIK	<i>Corpus of Śāvadā Inscriptions of Kashmir by B.K. Kaul</i>
E & W	<i>East & West</i>
EI	<i>Epigraphia Indica.</i>

HIED	<i>History of India as told by its own Historians, by Elliot and Dowson.</i>
HS.	<i>Harṣa Saṁvat.</i>
IA	<i>Indian Antiquary.</i>
IC	<i>Indian Culture.</i>
ICR	<i>Indian Coins by E.J. Rapson.</i>
IEG	<i>Indian Epigraphical Glossary, by D.C. Sircar.</i>
IHQ	<i>Indian Historical Quarterly.</i>
ISBV	<i>India as seen in the Brhatsaṁhitā of Varāhamihira by Ajay Mitra Shastri.</i>
JA	<i>Journal Asiatique.</i>
JAIH	<i>Journal of Ancient Indian History.</i>
JAOS	<i>Journal of the American Oriental Society.</i>
JASB	<i>Journal of the Asiatic Society of Bengal.</i>
JASBo	<i>Journal of the Asiatic Society of Bombay.</i>
JAS, Calcutta	<i>Journal of the Asiatic Society, Calcutta.</i>
JBBRAS	<i>Journal of the Bombay Branch of the Royal Asiatic Society.</i>
JBORS	<i>Journal of the Bihar & Orissa Research Society.</i>
JBRS	<i>Journal of the Bihar Research Society.</i>
JESI	<i>Journal of the Epigraphical Society of India.</i>
JHS	<i>Journal of Haryana Studies.</i>
JIH	<i>Journal of Indian History.</i>
JISOA	<i>Journal of the Indian Society of Oriental Art, Calcutta.</i>
JNSI	<i>Journal of the Numismatic Society of India.</i>
JOI	<i>Journal of the Oriental Institute, Baroda.</i>

JPASB	<i>Journal & Proceedings of the Asiatic Society of Bengal.</i>
JRAS	<i>Journal of the Royal Asiatic Society of Great Britain and Irland, London.</i>
JRT	<i>Jonarāja's Rājatarāṅgiṇī</i>
JUPHS	<i>Journal of the U.P. Historical Society.</i>
KH	<i>Kitab-ul-Hind by Al Beruni.</i>
KRT	<i>Rājatarāṅgiṇī of Kalhaṇa.</i>
MASI	<i>Memoires of the Archaeological Survey of India.</i>
MBH.	<i>The Mahābhārata.</i>
NEM	<i>Nalanda & its Epigraphical Remains by Hiranand Shastri.</i>
NIA	<i>New Indian Antiquary.</i>
OHRJ	<i>Orissa Historical Research Journal.</i>
PAIOC	<i>Proceedings of the All India Oriental Conference.</i>
PASB	<i>Proceedings of the Asiatic Socirty of Bengal.</i>
PIHC	<i>Proceedings of the Indian History Congress.</i>
QJMS	<i>Quarterly Journal of the Mythic Society, Bangalore.</i>
Rajat	<i>Rājatarāṅgiṇī of Kalhaṇa.</i>
SI	<i>Select Inscriptions by D.C. Sircar.</i>
VIJ	<i>Vishveshvaranand Indological Journal, Hoshiarpur.</i>
VOJ	<i>Vienna Oriental Journal.</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft.</i>

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INTRODUCTION



PROGRESS IN THE STUDY AND PUBLICATION

The deciphering and publication of the inscriptions included in this Volume can be said to have been commenced in 1788, when Lt. Colonel Polier presented to the Asiatic Society of Bengal, an impression of the *praśasti* of the Cāhamāna emperor Viśaladeva Vīgraharāja IV, engraved on the Aśokan pillar now known as the Delhi-Topra pillar. On the basis of this impression, a partial translation of this inscription based on the explanation of the text provided by Radha Kant Śūrman was published in the *Asiatic Researches*, I, 379-382. In 1801, a transcript of the text of this inscription in Roman characters, together with an English translation by H.T. Colebrooke, was published in the same journal, VII, 179-181. In Volume IX of the same journal, 188-89 Captain Wilford pointed out that the name of Vīgraharāja occurred in the *Śārṅgadhara-paddhati*, a Sanskrit anthology prepared by Śārṅgadhara in A.D. 1363. On the basis of this information Colebrooke revised the text of the inscription and published it in the *Asiatic Researches*, IX, 445 together with a note that this anthology contained two verses from this inscription. This text was verified by H.H. Wilson and published in *Prinsep's Essays*, I, 325. The final editing of this inscription was done by the eminent German epigraphist, F. Kielhorn, and published in the *Indian Antiquary*, XIX (1890), 215 ff.

More inscriptions from Haryana soon attracted the attention of scholars. Two of these from Pehowa were published by George Bühler in *EI*, I (1892). Epigraphists will remain beholden to Mr. J.C. Delmerick, Deputy Commissioner of Delhi, for rescuing the stone slabs from Palam, Sarban, Naraina and Sonipat, and finding for them a home in the Delhi Museum of Archaeology inside the Red Fort at Delhi. The stone slab inscription from Naraina (now a part of Delhi industrial area) was first deciphered by Pandit Vishveshvar Nath and published in the *PASB*, XLII (1873), 105-06. The inscription from Sarban, a suburb of old Delhi, was first published by R.L. Mitra, in *JASB*, 1873. It was re-edited and published by J. Eggeling in *EI*, I (1892), 93. It was finally edited and published with a translation by J.Ph. Vogel, in his *Catalogue of the Delhi Museum of Archaeology*, in 1908. Of the Palam Baoli or Asthal Bohar inscription, an abstract in

English was published by Thomas in his *Chronicles of the Pathan Kings of Delhi*, in 1871. In 1874, Babu R.L. Mitra published the Sanskrit text with an English translation and a facsimile in *JASB*, XLIII. An improved text of this inscription with English translation was published by J.Ph. Vogel in his *Catalogue of the Delhi Museum of Archaeology*.

Sometime in 1888, Mr. Delmerick obtained another stone slab from the *mutwallī* of a mosque at Sonipat in Haryana, and deposited it in the Museum of Archaeology in the Red Fort. The inscription on this slab is very much mutilated. Vogel has given a resume of its contents and the Sanskrit text of line 15 in his *Catalogue of the Delhi Museum of Archaeology*, 1908. He has read the name of the ruling King as Jalal-ud-din Khilji (A.D. 1290-96) and the date as Vikrama year 1347, i.e., A.D. 1290.

The Sonipat Copper-seal of Harṣavarddhana was found in 1888 at Sonipat by J.F. Fleet; but the copper-plate to which it must have been attached could not be traced. The seal was published by Fleet in *CII, III*, 231-32, in 1888.

In 1977, S.R. Phogat's "Sources of the Haryana History" published in the *Journal of Haryana Studies*, IX, as a Monograph, gives in part I, the text and translation of the ancient Haryana inscriptions which have been reproduced from the earlier publications. There are some important omissions also, as for example the stone inscription dated V.S. 1384 from Naraina. The texts and translations of the stone inscriptions, which were housed in the Delhi Museum of Archaeology in the Red Fort were published by J.Ph. Vogel in 1908, are excellently done and still remain the final word on the subject.

Amongst the inscriptions of Himachal Pradesh, those from Chamba, were the first to attract the attention of the scholars. General Sir Alexander Cunningham published the inscriptions of Meruvaraman engraved on metallic images from Brahmor and Chatrahi, in Vol. XIV of his *Report* for the year 1878-79. These were re-edited and published by J. Ph. Vogel in *ASIAR* for the year 1902-03, 240 ff., together with the copper-plate grant of Yugaṅkaravarman. However, out of the copper-plate grants from Chamba, the earliest to be published was that of Somavarmandeva and Āsaṭadeva, which was edited by F. Kielhorn from rubbings prepared by General Sir Alexander Cunningham. It was published in the *Indian Antiquary*, XVII

(1888), 7 ff. The rest of the inscriptions from Chamba, whether Copper-plate grants or on stone, were assiduously collected by J. Ph. Vogel during the years 1902-08, and published in 1911, under the comprehensive title, *Antiquities of Chamba State*, Part I. This is indeed a very sumptuous volume which not only presents an authentic study of the inscriptions, but also throws a flood of light on the history and culture of Chamba. Vogel's work was limited to the inscriptions up to the 12th century A.D. The publication of the inscriptions of the subsequent period was assigned to another eminent epigraphist of the Archaeological Survey of India, Dr. B. Ch. Chhabra, a worthy pupil of Dr. Vogel. Dr. Chhabra prepared Vol.II of the *Antiquities of Chamba State* which was published in 1958.

The inscriptions from Kangra District were first noted by General Sir Alexander Cunningham in Vol. V of his *Report*. They received a fuller treatment at the hands of George Bühler, who published the texts with English translation and prefatory and explanatory notes, in *EI*, I (1892). Some important corrections were made in Bühler's reading of the Baijnath *praśastis* by Kielhorn, (*IA*, XX, 114-16) and Vogel, *ASIAR*, 1905-06, 17 ff.

The number of inscriptions discovered so far in Kashmir is surprisingly very small. Although Kalhaṇa has stated¹ that he made use of three types of inscriptions, namely, (a) records of consecration of temples, (b) grants by former kings and (c) laudatory records (*praśastis*), we have not so far come across any of the records of the (b) and (c) class. The absence of records of land-grants is particularly significant for we know from Kalhaṇa that the kings of ancient Kashmir did make donations of land to Brāhmaṇas. They not only gifted away plots, but also whole villages, as the frequent references to *agrahāras* show. The Arigom stone inscription was the first epigraphical record from Kashmir which was published by Sten Konow in 1908 in the *EI*, IX. About the same time Vogel, appears to have made a careful survey of the inscriptions of Kashmir for he has published almost a complete list of the Jammu and Kashmir inscriptions in the Appendix to his *Antiquities of Chamba*, Part I, which was published in 1911. The text of several inscriptions included in the present Volume was published by John Marshall in his *Note*

1. *KRT*. I, 15.

on *Archaeological Work in Kashmir*.² Recently Dr. B.K. Kaul (Deambi) has published the Khunmoh inscription in *VIJ*, as also a study of some inscriptions in *JESI*. His most welcome work is *The Corpus of Śāradā Inscriptions of Kashmir* published in 1982. In this work, he has very ably edited the available inscriptions and translated them into English, together with an exhaustive treatment of the origin and development of the Śāradā script. A very important inscription found at Hatun in Gilgit, was published by N.P. Chakravarti, in *EI*, XXX.

The Punjab State is the poorest from the point of the epigraphical wealth. So far only one stone inscription has come to light from Bhatinda, and has been published by R.B. Daya Ram Sahni in *EI*, XXI.

The epigraphical records of the hilly tracts adjoining Punjab and Kashmir, which, to be more specific, may be called Gandhāra, i.e., the North-Western Frontier Province and the adjoining territory up to Kabul, is comparatively richer than the Punjab. The present day-village of Hund (ancient Udabhāṇḍapura) in the Mardan District of N.W.F.P. (Pakistan),³ has yielded as many as four inscriptions on marble.

The earliest discovery at Hund was of an inscription on a white marble slab, which was first brought to notice by M. Court, in *JASB*, V, 395. It was left to Lt. Col. Sir Alexander Burnes to bring the slab to the Imperial Museum at Calcutta. Mr. James Prinsep deciphered and published the text together with an English translation and lithograph, in *JASB*, VI (1837), 876 ff. and Plate XLVI. A much improved edition of this inscription has been published together with a better facsimile by K.V. Ramesh in *EI*, XXXVIII, 94-98. Another marble slab bearing an inscription was presented, in 1923-24, to Hargreaves who sent it to Hiranand Shastri, Epigraphist to the Government of India, for deciphering.

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2. It is a pity that Sir John Marshall's detailed report was never published and remained an office note only. To the great regret of all students of epigraphy this note is not now available even in the office of D.G. of Archaeology at Delhi, nor in the Central Archaeological Library.
 3. It has been written as Ohind, Uṇḍ and Huṇḍ by modern writers. All authorities place it on the northern bank of the Indus. Obviously therefore it lies in the N.W.F.P. of Pakistan, and not in the Pakistan Punjab. Presently it is in the district of Mardan which was formerly a Tahsil of Peshawar district. It is wrong to locate it in Attock District of the Punjab.

Hiranand reported that the inscription was so badly damaged that it was impossible to prepare any text or translation. It could be only said that the epigraph related to the construction of a temple of Śiva.

Sometime about 1933, another marble slab was brought to the notice of R.B. Daya Ram Sahni, who deciphered the inscription, which belongs to the Queen Kāmeśvarīdevī. It was published by him together with an English translation and facsimile in *EI*, XXII, 97 ff.

A stone inscription in the Peshawar Museum was published by Sten Konow in *EI*, X. G. Tucci and R. Gnoli published an inscription of the reign of Vijayapāla dated 120, in *East and West*, XX (1970).

In 1978, a very interesting inscription giving some detailed information about Kings Bhīma and Jayapāla came to the notice of Mr. Abdur Rehman who published its text and translation with very important historical notes in *JRAS*, 1978. Some corrections in his translation and text were made and published by the present writer in *JRAS*, 1985.

A very learned account of the political and cultural history based on the Śāradā inscriptions of Himachal Pradesh, Kashmir and the adjacent region has been recently published by Dr. B.K. Deambi in his book, *The History and Culture of Ancient Gandhāra and Western Himalayas*.

GENERAL NATURE OF THE RECORDS

Speaking about the general nature of the inscriptions, we may classify them as follows. Firstly, an appreciable number consists of records of grants of land by various kings, who donated these lands, sometimes whole villages, to Brāhmaṇas in order to secure religious merit. These mostly come from Chamba, and have been found at places like Kulait, Sungal, Chamba town, etc. Amongst the donor Kings, Yugākaravarman, Somavarman, Āsaṭa and Vidagdhavarman are prominent. One copper-plate grant comes from Niramand in Kulu District. These records furnish a good deal of historical information such as the accounts of some of the ruling dynasties, the administrative officers, the taxes levied by the state, and the religious beliefs of the royal donors.

The records of construction of temples form another class. Most prominent amongst these are the temples of Śiva and Viṣṇu. Examples of the former are the Baijnath inscription, dated Śaka Saṁvat 1126, the Hund inscription of the reign of Jayapāla Śāhi, the Sarahan *praśasti*, etc. Records of the building of Viṣṇu temples have given us the Pehowa inscription of the reign of Mahendrapāla, the stone inscription of Śatrughnadeva from Bhatinda, and some others. An inscription recording the construction of a Buddhist Vihāra of Avalokiteśvara comes from Arigom in Kashmir.

Quite a large number of inscriptions is due to the recording of construction of wells, tanks and fountains. The Sarban, Naraina and Sonipat inscriptions in Haryana are all records of the construction of wells; the Palam-Baoli inscription records the making of a beautiful artisan well.

A large number of short, but sometimes lengthy also, inscriptions come from Chamba District, which record the construction of fountains at various places. The making of a fountain was called the installation of the god Varuṇa and it was regarded highly meritorious. Another class of inscriptions records the construction and installation of images of deities. Four beautiful metallic images of Gaṇeśa, Narasiṅha, Durgā Mahiṣāsura-mardīnī, and Śakti record their construction by King Meruvarman, the first historical great King of Chamba. From the

same District we have an inscription on the stone image of the eight-armed Devī. A stone, which formed the base of an image of Durgā at Tur in Chamba District, supplies information of historical value. From Kangra, we have an inscription on the image of R̥ṣabhanātha, which supplies some details regarding the Jain sect. Another Jain image from Jind in Haryana informs us about the institution called *Goṣṭhī* which was a social organisation for managing the affairs of religious institutions. A stone image from Mehrauli tells us of the worship of Saṁkarṣaṇa - the elder brother of Kṛṣṇa. Another class of inscriptions consists of royal eulogies describing the conquests and achievements of Kings. For instance, the conquests of the Cāhamāna emperor Viśaladeva Vighraharāja IV, are engraved on an Aśokan stone pillar, now known as Delhi-Topra pillar. It records his claim to have exterminated the *Mlecchas*, i.e., the Ghaznavid invaders.

The Hansi stone inscription tells us about some addition made to the fort at Hansi, making it a bulwark against early Muslim invasions. The Pehowa inscription of the reign of Pratihāra Bhoja gives a unique piece of information, that a body of horse-traders imposed a voluntary tax on their sales made at the annual fair held at Pṛthūdaka. This tax was to be used for making grants in specified shares to certain temples at Pṛthūdaka, and also at Kānyakubja - the capital of Bhoja. This brief survey of the contents of the inscriptions contained in this Volume will give to the reader some idea of the religious, social and political life of those times to which the records belong.

Materials

The materials used for engraving the inscriptions were metals and stone. The records of grants of land were engraved on copper plates. These were known as *tāmra-śāsana* or *tāmra-patra*. The shape of the plates was usually oblong. Their size varied according to the length of the matter to be engraved. It ranges between 18X14 inches and 10 X 6.20. We have inscriptions of Meruvarman on the statues made of brass. The image of Śiva's bull, Nandi, is a remarkable piece of metallurgical skill. The records of the construction of images of deities, wells, and fountains are all engraved on stone. Occasionally, use has been made of old monuments as in the case of the *praśasti* of

Viśaladeva Vīgraharāja IV, which is engraved on the Delhi-Topra pillar of Aśoka.

Language

The language of most of the inscriptions is Sanskrit, which is sometimes incorrect. But mostly the records are written in good Sanskrit whether they are in prose or in verse. Some of the records from Chamba like the Sarahan *praśasti* and the Mūlkihar Fountain are fine specimens of Sanskrit *Kāvya*. Similarly the Pehowa inscription of Mahendrapāla, the Palam-Baoli inscription of the reign of Ghias-ud-Din Balban, and the *praśasti* of Viśaladeva Vīgraharāja IV are written in florid Sanskrit style. In the later inscriptions from Chamba, the Chambiali dialect begins to be used and we find it in the copper-plates issued by Kings Bhojavarman, Saṃgrāmarman and Anandavarman. Some of the shorter inscriptions on stone are also written in Chambiali, which may also be called Pahārī. One inscription from Brahmor is in Tibetan language. A few words of Bāṅgru are to be found in the Palam-Baoli inscription. It is noteworthy that in Haryana, Sanskrit remained in use, even during the early days of Muslim rule.

Characters

The inscriptions from Haryana are in Devanāgarī script. We find a few letters of Śāradā in the Palam-Baoli inscription. The inscriptions from Kashmir and the adjacent region of Punjab and Gandhāra are all in the Śāradā script. The inscriptions from Chamba District belonging to the early period are in Śāradā characters, whereas the later inscriptions mostly represented by the copper-plate grants, are written in the script called Devāśeṣa, which is a later development of Śāradā and approximates to Ṭākri. Śāradā was generally used in Kangra; but the Jvālāmukhī *praśasti* is written in Devanāgarī, excepting the opening benedictory verse. The Tibetan characters have been used in the inscription from Brahmor.

Orthography

A notable feature of the writing found in the inscriptions from Haryana and Himachal Pradesh is the use of the *Jihvāmūlīya* and *Upadhmānīya* instead of the *Visarga*. The use of *Jihvāmūlīya* can be seen in the inscriptions from Nirmand in Kulu; from

Baijnath in Kangra; from Gum, Sarahan, Brahmor, Sungal and Mulkihar in Chamba; and from Pehowa in Haryana. The *Upadhmānīya* is to be met with in the inscription from Nirmand, in the Baijnath and Jvālāmukhī *praśastis* from Kangra; in the Sarahan, Brahmor, Sungal, Mulkihar, Bharara, and Hundan inscriptions from Chamba District and Sirsa, Pehowa and Palam in Haryana. The doubling of consonants in conjunction with super-script and sub-script *r* is met with in the records from Nirmand, Sarahan, Sirsa and Sonipat. The use of the following class-nasal in place of *Anusvāra* is found in some cases. For example, we find in the Pehowa inscription of Mahendrapāla पश्यतां नितान्तं written as पश्यतत्रितान्तं । The use of *va* for *ba* is met with in many cases. For example, मन्दबोधैः written as मन्दवोधैः in the Pehowa inscription of Mahendrapāla. So also बलि for बलि, कुटुम्ब for कुटुम्ब, निवद्धं for निवद्धं, बल for बल is met with. The use of the vowel ऋ for रि is found sometimes. In the Nirmand copper-plate आश्रित is written as आश्रुत । The use of the vowel ई for यि in the Pehowa inscription of Mahendrapāla is notable, as the word नायिका is written as नाईका in this inscription. Thus, generally speaking, we find that the writers of the inscriptions paid particular attention to the phonetic distinctions laid down by ancient Sanskrit grammarians.

Punctuation Marks

In most cases a single vertical bar, almost equal in height to the letters of the inscription is used after a hemistich, or a prose sentence, and two such bars are placed at the end of the verse, or a paragraph in prose. The numerals employed for numbering the verse are often enclosed within two sets of vertical bars placed on both sides of the numerical figure. Sometimes, ornamental forms such as a circle with a dot within or figure of a conch are used to represent a full-stop, as can be seen in the Vaidyanātha Temple inscriptions from Baijnath. The mark for *avagraha* does not occur in any inscription. In some inscriptions from Kashmir, a small semicircle serves the purpose of an *ardhavirāma* instead of a vertical bar.

POLITICAL HISTORY

Haryana

In these inscriptions Haryana is mentioned as Hariyāna in the Sarban inscription which also mentions Ḍhillikā, the present day Delhi, as its capital. In the Naraina inscription, there is mention of a country named Haritānaka, i.e., Hariyānaka with its capital at Ḍhillikā, modern Delhi. The Palam Baoli inscription mentions it as *Hariyānaka bhūḥ*. All the three names stand for the present day state of Haryana. The Sarban and Naraina inscriptions, while giving a brief outline of its history, tell us that in the beginning it was ruled by the Tomaras, then by the Cāhamānas after whom came the Śakas and Mlecchas, meaning thereby the Muslims. The writers of both of these epigraphs are unaware of the fact that this region came under the sovereignty of the Pratihāra rulers Vatsarāja, Bhoja Ādivarāha and Mahendrapāla. Before the Pratihāra rule most part of this state was in the possessions of the Puṣyabhūti family, to which the emperor Harṣavardhana belonged whose copper seal has been discovered at Sonipat. During the rule of the Puṣyabhūtis, the country of Haryana was called Śrīkaṇṭha-janapada, which name is found in the *Harṣacarita* of the poet Bāṇa. Its capital at that time was Sthāṇvīśvara, present day Thanesar in Kurukshetra District. After the collapse of Harṣa's empire a clan of the Kṣatriyas called Tomara established its rule over Haryana. They were soon brought under their suzerainty by the Pratihāras, during the time of Vatsarāja, Bhoja and Mahendrapāla. After the Pratihāras, the Cāhamānas asserted their suzerainty over Haryana, which next passed into the hands of Turks.

We get the names of some of the Tomara rulers who owed allegiance to the Pratihāras. The earliest among them was Jāula who is credited with the building of a large number of temples. He was succeeded by Vajraṭa, after whom came his son Jajjuka who had three sons Gogga, Pūrṇarāja and Devarāja. In the Pehowa inscription of Mahendrapāla's reign, all the three brothers built the temples of Viṣṇu at Pehowa. The inscriptions do not supply the name of the Tomara rulers who succeeded Gogga. We only get the cryptic statement in the Sarban and Naraina inscriptions that the land of Haryana passed from the

hands of Tomaras to those of the Cāhamānas. We have epigraphic evidence of the Cāhamāna conquest of Haryana. Not only the inscription from Bijolian in Rajasthan speaks of the conquest of Ḍhillikā (Delhi) and Āśikā (Hansi) by the Cāhamāna emperor Viśaladeva Vighraharāja IV, but we have a stone inscription from Hansi itself which speaks of the rule of the Cāhamāna Pṛthivīrāja II over this part of the Country. Haryana passed from the hands of the Cāhamānas to the Muslim conqueror Shihab-ud-Din Muhammad Ghauri, as stated in the Palam-Baoli inscription which gives a list of the Muslim rulers who succeeded Shihab-ud-Din (Sāhabadīna) whose immediate successor was Qutb-ud-Din (Khudubadīna) to be followed in succession by Iltutmish (Samsadīna) Rukun-ud-din Firuz I (Pherujasāhi), Sultānā Razia (Jalāladīna), Muizz-ud-din (Maujadīna), Ala-ud-din Masud (Alavadīna), Nasir-ud-din Mahmud (Nasaradīna). Lastly comes Sultan Ghias-ud-din who was ruling in V.S. 1337 when the Palam-Baoli inscription was put up. Ten years after this the Sonipat stone inscription tells us that King Jalal-ud-din Firozshah Khilji was the King in V.S. 1347. After a long spell of 40 years we get two stone inscriptions, one from Naraina and the other from Sarban, both suburbs of Delhi. In that year, Muhammad Ibn Tughlaq was ruling at Delhi. About him the Naraina record says that when this king marches out for hunting the earth moves, the river dries up, the quarters, the mountains and his foes tremble. That is the last glimpse of the history of Haryana provided by the inscriptions in this volume.

2. Himachal Pradesh

The present State of Himachal Pradesh came into existence in 1969 when a reorganisation of Indian States was done by the Government of India, and the District of Kangra, which included Kullu, the erstwhile state of Chamba and the Simla Hill States were merged into one. We shall treat the history of this region under three different districts which now form parts of this state.

A. Chamba District

The entire district of Chamba constituted the princely state of that name, the history of which goes back to the hoary past, according to the *Vaṁśāvalī* of Chamba Kings. However, we shall treat of it only from the reign of *Mahārājādhirāja* Meruvarman for

whom we have epigraphic records, which provide authentic historical information. The inscriptions of Meruvarman have been found at Brahmor and Chatrarhi, both of which are situated in the present Sub-Tahsil of Brahmor in the Chamba district. These inscriptions are not dated, but on palaeographic grounds can be approximately assigned to the 7th century of the Christian era.

The inscriptions of Meruvarman supply us the names of three of his predecessors. His great-grand-father was Ādityavarman. His grand-father was Balavarman and his father's name was Divākaravarman. Assuming that Meruvarman came to the throne in Circa A.D. 700, we can place his great-grand-father, Ādityavarman in C. A.D. 640. Curiously enough his name is not found in the Chamba *Vaṁśāvalī*. He may be identified with Ādivarman of that work. The name of Balavarman the grand-father of Meruvarman too is not given in the *Vaṁśāvalī*. Next we get the name of Divākaravarman the father of Meruvarman in the Brahmor inscriptions. In the Chatrarhi image inscription of Meruvarman as well as in the *Vaṁśāvalī* it is given as Devavarman. No events of the reigns of these three kings are recorded in the known inscriptions of Meruvarman. Meruvarman appears to have been a powerful ruler who subdued the neighbouring barons and assumed the title of *Mahārājādhirāja*. In the Gum stone inscription he is described as the overlord of Āṣāḍhadeva who is called a *Sāmanta*. It shows that his authority extended in the valley of the Ravi from Brahmor to Chamba. It can be presumed that he had a successful career of conquests at the conclusion of which he built three temples at Brahmor which seem to have been his capital. One of these was dedicated to the goddess Lakṣaṇā or Bhadrakālī, another to Gaṇeśa and the third to Śiva. The last is now known as that of Maṇimaheśa. At Chatrarhi, he built a temple of the goddess Śakti or Durgā. In all the four temples, the images of Lakṣaṇā, Gaṇeśa, Nandi and Śakti made of brass still exist bearing testimony to the advanced metallurgical skill of the smiths even in this remote hilly region. For five generations after Meruvarman a period of about 100 years, we have no epigraphic record for the history of Chamba and we can only look to the *Vaṁśāvalī* for any information, which unfortunately is not reliable. It narrates fanciful stories such as the one about a queen having given birth

to a child in a cave who having been abandoned by the mother was guarded by a number of rats. This child, when he grew up, was named Muṣaṇa⁴ and this became a dynastic appellation of the kings of Chamba. The story on its face is fictitious and even fantastic, for we find that the dynastic designation Mauṣūṇa has been given to Meruvarman himself, whereas the story in the *Vaṁśāvalī*, pertains to the period following several generations after Meruvarman.

The next ruler about whom we possess authentic historical information is Sāhillavarman whose achievements are described in the Kulait copper-plate grant of Somavarman and Chamba copper-plate grant of Somavarman and Āsaṭa. In these inscriptions, Sāhillavarman is said to have defeated the armies of the Kīras, and of the lord of Durgara and his allies, the Saumaṭikas. We are further told that his alliance was eagerly sought after by the ruler of Trigarta, and that he asserted his sovereignty over the principality of Kullu. This points to his wide-spread conquests. The Kīras are the Tibetans who were in occupation of the Pāṅgi Valley about this time. The lord of Durgara held the territory now called Dugga in Jammu Division and the Saumaṭikas were the people of Sumartā or Sambartā, in Balor state. Trigarta included the present district of Kangra, and the plains in Jalandhar Doab. The crowning glory of Sāhillavarman was his victory over the Turuṣkas who were evidently the Ghaznavid invaders and were incessantly at war with the Śāhi Kings of Udbhāṇḍapura. Vogel has rightly pointed out that "Kashmir and other states in the Punjab were in alliance with the Hindu Śāhi dynasty of Udabhāṇḍapura".⁵ The inscriptions further tell us that Sāhilla went on a pilgrimage to Kurukṣetra, as if to mark the culmination of his success in war. He is given in the inscriptions the titles of *Sāhasāṅka* - "The Emblem of courage", *Niśśaṅkamalla* - "Dauntless Wrestler", and *Maṭamaṭasimha* - "Roaring Lion". He is credited with the founding of the city of Chamba.

4. Obviously it is a fabulous story. It is not historical. There is Sanskrit *kāvya* written by the poet Atula of Kerala, published in the Trivandrum Sanskrit Series. On its basis N.P. Unni has written *A History of Mūṣikavaṁśa*, (Trivandrum, 1980) which he places between the ninth and tenth centuries A.D. in Kerala.

5. J. Hutchison & J.Ph. Vogel, *History of Panjab Hill States*, Vol.I, 289.

Sāhillavarman was succeeded by his son Yugākaravarman for whom we have a copper-plate inscription which records the grant of land to the temple of god Narasiṃha at Brahmor. He was ruling in A.D. 940.

Yugākaravarman was succeeded by his son Vidagdharman in *circa* A.D. 960. In the fourth year of his reign, he granted some land in the village Sumaṅgalā (present Sungal) to a Brāhmaṇa whose ancestors had migrated from Kurukṣetra.

Vidagdha's son Dodaka succeeded his father in *circa* A.D. 980. He is given the titles of *paramēśvara* and *Paramabhaṭṭāraka* in the stone-slab inscription found at Tur, which records the installation of an image of the god Kārttikeya by him.

After the rule of Dodaka there comes in a break in the epigraphic information about the kings of Chamba. The *Vaṃśāvalī* mentions Vicitravīrya and Dhairya as the successors of Dodaka.

The next king, the commencement of whose rule may be placed in *c.* A.D. 1040, was Sālavarman who is mentioned in the Chamba copper-plate grant of his son Somavarman and the latter's son Āsaṭa. He was liberal in his religious views as he has been styled both as *Paramamāheśvara* and *Paramavaiṣṇava*. Towards the close of his reign the state seems to have suffered some loss of territory. In the fountain inscriptions from Dadvar and Bhakund dated A.D. 1028-29 and A.D. 1040 respectively, the name of the ruling king is given as Trailokyadeva. As no king of this name is mentioned in the Chamba *Vaṃśāvalī*, and, moreover, this name does not end in *Varman* which is the usual ending in the royal names in Chamba, Vogel seems to be right in holding that Trailokyadeva of these fountain inscriptions was a king of Balor (ancient Vallāpura) whose name occurs in the *Vaṃśāvalī* of the Balor kings. Trailokyadeva of Balor appears to have temporarily established his authority over this part of modern Chaurah, where the fountains are located. There was yet another mishap for Chamba in the time of Sālavarman. Kalhaṇa tells us (*Rājat.* VII, 218) that king Anantadeva of Kashmir (A.D. 1028-1063) uprooted king Sāla of Chamba and placed a new ruler on the throne who appears to be none else but Somavarman, the son of Sālavarman. The dominance of Kashmir over Chamba for some time is further indicated by a statement of Kalhaṇa that during the reign of Ananta's son

Kalaśa, a ruler of Chamba named Āsaṭa, who succeeded Somavarman, attended upon Kalaśa in his Court.⁶

Somavarman made a grant of land in September 1060 when there took place an eclipse of the Sun. Curiously enough, the signatures of Sālavarman, though in an obliterated form also appear on this grant. It is difficult to agree with Vogel that this shows that Sālavarman himself intended to make the grant, because we find that Somavarman is mentioned with all the imperial titles in the grant which means that he was the *de facto* ruler when the grant was drafted.

Somavarman was succeeded by his younger brother Āsaṭa who had already shared the royal authority, as the Chamba grant bears the signatures of both of them. Āsaṭa ascended the throne in A.D. 1080. He appears to have continued to owe allegiance to Kashmir, as according to Kalhaṇa quoted before he attended the court of Kalaśa of Kashmir in the year A.D. 1087-88. The political relationship was further cemented by the matrimonial alliance, when Āsaṭa's sister Bappikā was given in marriage to Kalaśa. Harṣa of Kashmir was the son of this queen Bappikā.

After Āsaṭa, we find Jāsaṭavarman as the king of Chamba. Two inscriptions of his reign have been found - one dated A.D. 1105-6 from Luj in Tahsil Pāngati and the other dated A.D. 1114 from Loh-Tikri in Chaurah Tahsil. These inscriptions show that the ruler of Chamba, either Somavarman or Āsaṭavarman, had recovered from Balor the territory which had been lost to Trailokyadeva as stated above. Jāsaṭavarman also played some part in the political turmoil in Kashmir. According to Kalhaṇa, he had gone to Kashmir to help his cousin Harṣa against Sussala, and was captured along with several other kings.⁷ Later on, he took up the cause of Bhikṣācara, the grandson of Harṣa of Kashmir.⁸

In c. A.D. 1118 Jāsaṭa was succeeded by his brother Dhalavarman. No information about his rule is available. The next ruler Udayavarman is wrongly placed in the *Varṇśāvalī* as fifth in descent from Jāsaṭavarman. According to Kalhaṇa, he

6. KRT., VII, 587-88.

7. *Ibid.*, VIII, 1512.

8. *Ibid.*, VIII, 538, 542, 547, 553.

helped Sussala to regain his throne of Kashmir.⁹ This change of policy was due to Sussala having married the two Chamba sisters, princesses Deva-lekhā and Tarala-lekhā.¹⁰

No inscriptions are known for the next three kings, Ajitavarman, Daityārivarman and Pṛthvīvarman, who are mentioned in the *Varṇśāvalī*.

The next ruler was Lalitavarman. We have two inscriptions of his reign. In the inscription from Devi-ri-Kothi we are told that he conferred the title of *Rājānaka* on a person named Nāgapāla. The second inscription from Salhi, in Pangi Tahsil, tells us that *Rājānaka* Ludrapāla held charge of this area. In the reign of Lalitavarman, Chamba again faced some loss of territory. The Sai fountain inscription mentions a king Ajayapāla ruling over this area in the Kali year 4270, i.e. A.D. 1169. There is mention of another king Raṇapāla in an inscription also found at Devi-ri-Kothi. As the names of the kings of Chamba do not end in *pāla* but always end in *varman*, these two rulers do not seem to belong to the line of Chamba Kings. In all likelihood Ajayapāla and Raṇapāla belonged to the house of Vallāpura which had again intruded into Chamba territory.

The reign of Lalitavarman ended in A.D. 1175. After this date, we do not have any epigraphic record belonging to the kings of Chamba, up to A.D. 1330, when we get a copper-plate grant of Vairasivarman dated V.S. 1387, i.e. 1330. He had a long rule of 40 years, and was succeeded by his son Māṇikyavarman. No inscription of this ruler has been found. He is known only from the copper-plate grants of his son Bhoṭavarman.

Of Bhoṭavarman's reign there are two genuine and two spurious grants. The Mheśa grant of this ruler is dated Śaka Saṁvat 1318, i.e., A.D. 1396, while his spurious Sara grant is dated V.S. 1461, i.e., A.D. 1404. He was succeeded by his son Saṁgrāmavarman, in A.D. 1442. Three of his grants are known, one of which records the interesting information of his performing the *caturvarṣīya śrāddha* (the funeral offering made 4 years after the death of a person) of his father, when he granted some land to the family-priest Baḍu Legha who had carried the bones after cremation of the dead body of his father to Haridvāra

9. *Ibid.*, VIII, 1083.

10. *Ibid.*, VIII, 1443.

for immersing them in the Ganges, Saṃgrāma-varman was succeeded by his son Ānandavarman. One of his copper-plate grants is dated Śāstra year 57 which corresponds to A.D. 1512. Ānandavarman is said to have been a very pious king, and he is stated to possess miraculous powers. With his grant dated A.D. 1512 our account of the inscriptions in this volume comes to an end, and here we close the history of the Chamba state which enjoyed one of the longest tenure amongst the world states.

Jālandhara or Trigarta

The ancient name Trigarta is a synonym of Jālandhara as is specifically stated by Hemacandrācārya in his *Abhidhānacintāmaṇi* (जालन्धरास्त्रिगर्तःस्युः).¹¹ It has been a *janapada* from the earliest times of which we have record, and comprised all the land between the Sutlej and the Ravi in the outer hills except Kullu, together with the plains of the Jalandhar Doab. Though we do not possess any authentic history of this *Janapada*, we do get occasional glimpses both from literature as well as the archaeological evidence.

The earliest literary reference is to be found in Pāṇini's *Aṣṭādhyāyī* (I,3,116) where it has been designated as a republic living by fighting' (*ibid.*, V.3,117). Coins of "the people's state of Trigarta" (व्रकतजनपदस) of the first half of the second century B.C. also point to its antiquity. It also figures in Varāhamihira's *Brhatsaṃhitā*. The Chinese pilgrim Hiuen Tsang describes it in some detail. He mentions Jālandhara as the capital. The historically interesting reference is to be found in the *Mahābhārata*, where its king Suśarmacandra, who, according to the *Varṇśāvalī*, the traditional list of kings of Kangra as seen by Moorcraft in 1870 at the court of Samsar Chand at Sujanpur Tira, is shown as its 234th ruler, thus taking back the beginning of the dynasty to some 7782 years before Christ, which is fantastic. Suśarmacandra, however, appears to be a historical figure, as the town of Kangra was called Suśarmapura and its foundation has been attributed to him. The place-name Suśarmapura occurs in the Baijnath inscription dated Śaka 1126 (A.D. 1204). We have neither any inscription nor any epigraphic reference to Trigarta

11. Hemacandrācārya's *Abhidhānacintāmaṇi*.

before A.D. 1050. The ruler of Trigarta figures as an ally of king Sāhillavarman of Chamba in the copper-plate grants of Somavarman and Somavarman and Āsaṭa. Sāhillavarman can be placed in *circa* A.D. 920. We do not know the name of this king. We get some definite information from the *Rājatarāṅgiṇī* of Kalhaṇa where it is stated that a daughter of king Inducandra of Jālandhara was married to king Ananta of Kashmir (A.D. 1028-1063). According to the Baijnath inscription dated A.D. 1204, Kīragrāma i.e. modern Baijnath was under the suzerainty of the kings of Jālandhara. Jayacandra was the imperial sovereign in A.D. 1204, and before him there was Hṛdayacandra whose daughter was married to *Rājānaka* Vighraha who was ruling over Kīragrāma (Baijnath).

The last glimpse of the rulers of Kangra is afforded by the Jvālāmukhī *praśasti* which mentions Karmaçandra's son Saṃsāracandra who owed allegiance to the Sayyed emperor of Delhi, Mohmmad Shah, who ruled during A.D. 1434-45, Saṃsāracandra is credited for having made grants of land to the scholars of Vedas and Śāstras.

Kullu

A copper-plate grant discovered at Nirmand in the Kullu District of Himachal Pradesh brings to light a local dynasty of rulers, which is simply called a dynasty of famous kings. The first ruler of this royal house was Varuṇasena who is given the titles of *Mahāsāmanta* and *Mahārāja*. There is no mention of any sovereign ruler to whom Varuṇasena owed allegiance while he himself had under him a number of Sāmantas. His son was Sañjayasena who was succeeded by his son *Mahāsāmanta* Ravisena. His son was *Mahāsāmanta Mahārāja* Samudrasena. He was a devout worshipper of god Śiva. He granted some land for the supply of materials of worship to a temple of Śiva, called Kapāleśvara; and for the repairs and maintenance of the shrine which had been built by his mother Mihiralakṣmī and was known as Mihireśvara.

Some scholars hold the view that the rulers mentioned in the Nirmand copper-plate belong to the same family which established its dominions in Eastern India after the fall of the Pālas. However, it seems far cry to regard the chieftains ruling over a small territory in a remote part of Himachal Pradesh as

immigrants from the far eastern region of India to chalk out a short lived rule around Nirmand. It is far more probable that these rulers are of local origin and they have adopted names ending in *sena* after the name of the Pāṇḍava hero Bhīmasena who married Hiḍimbā, hailing from a local aboriginal family of Kullu. Hiḍimbā's progeny must have adopted names ending in *sena*, and the names in the Nirmand copper-plate are an echo of the ancient name Bhīmasena of great antiquity. There is nothing improbable about this survival, as we still have at Manali in the Kullu District a monument in the form of a wooden Temple of Hiḍimbā, the local heroine having been deified in the course of time.

We have very little epigraphic material for the early history of Kullu and we have to depend much on the *Vaṃśāvalī* which may not be always reliable. The epigraphic evidence consists of the very brief inscriptions - one on the mask of Hirmādevī dated A.D. 1418 and the other on a stone slab in the temple of Sandhyādevī at Jagatsukh which was once the capital of Kullu. Both these inscriptions belong to the reign of Udhranapāla.

KASHMIR:

The number of inscriptions from Kashmir is very small, and even those that have come to light, do not supply much historical information. Strangely enough, not a single copper-plate inscription relating to grants of land has been discovered so far, although Kalhaṇa specifically states that he consulted such charters for collecting information while writing his *Rājataranginī*.

The earliest historical inscription known so far is the stone inscription from Martand which too is very much damaged. We are not even certain about the name of the king who is stated to have dedicated at this shrine an image of the god Sun. While the name as deciphered from the stone is Śrī-Śrīvarmā, Madhusudan Kaul has assigned this inscription to King Avantivarman who ruled from A.D. 855 to A.D. 883 (*QJMS*, XXX,8). Avantivarman was of course a great builder and a patron of learning. He built a magnificent temple of Viṣṇu-Avantisvāmin at Avantipura modern Vantipore in Srinagar District, and another temple of Śiva at the same place. Both of these temples

were destroyed during the iconoclastic fury of Sultan Sikander, but the inscription at Martand does not clearly mention his name.

The only inscription that has been discovered during the archaeological excavations carried out by Daya Ram Sahnî is a short record engraved on an earthen storage jar which only gives the name of Avantivarman.

We have two inscriptions of Diddā's reign. The one engraved on a bronze statue of the Bodhisattva Padmapāṇi supplies the date 65 which is to be referred to the Laukika era which was generally used in Kashmir. It corresponds to A.D. 989. She is called Diddadeva in this inscription. She has been given the designation *rājan* in the Srinagar stone inscription dated 68. Both these epithets pointedly refer to her masculine qualities and are quite in tune with her strong and powerful rule. Her name appears on the coinage of her husband's reign. The full legend is Di-Kṣema. Di stands for Diddā.

Anantadeva (A.D. 1028-1063)

The short inscription inscribed on a rock at Decchan near Kishtwar simply mentions a name Nantadeva, in the 12th year of whose reign a bridge was built near this spot. This Nantadeva is in all probability King Anantadeva of the Lohara dynasty of Kashmir who ruled from A.D. 1028-1063. We get more information about him from the marble-slab inscription from Hund, where he is said to have dispersed a host of Turkish forces. As the kings of Kashmir had close friendly relations with the Ṣāhi rulers of Udbhāṇḍapura, the Turuṣkas overcome by Ananta, must have been the Ghaznvid Turks who had been engaged in constant wars, with their neighbours, the Ṣāhi kings of Udbhāṇḍapura, since the days of Subuk-tigin.

Jayasimha (A.D. 1128-55)

A short inscription on stone, now preserved in the S.P.S. Museum at Srinagar and dated 25, presumably in the Laukika era, mentions the name of King Jayasimha. It does not give any information of historical interest for which we have to look to the *Rājatarāṅgī* of Kalhaṇa and Jonarāja.

Paramāṇḍadeva

We have an inscription of his reign dated 33. If referred to

the Laukika era, this date will be equal to A.D. 1157. It only records the construction of some religious monument by a Brāhmaṇa named Ghagga. It does not say anything about the ruling king. Kalhaṇa gives Paramāṇḍi as the name of one of King Jayasimha's sons. Jonarāja mentions the rule of one Paramāṇuka, amongst those rulers who came after Jayasimha. The three names appear to be mere variants.

Rājadeva

An inscription found at Vijbror, on stone, which is now preserved in the S.P.S. Museum at Srinagar (Kashmir), mentions a king Rājyadeva. It is dated in the year 93. It does not yield any further information. According to the account of Jonarāja, Rājadeva ruled for 23 years from L.S. 4289 to L.S. 4312, i.e., A.D. 1199 to A.D. 1222.

Shihab-ud-din

After Rājadeva, we do not get any inscription of a Hindu king or a Muslim Sultan of Kashmir for a long period of about 140 years. We come across a Śāradā inscription from Kother dated 45, probably of the Laukika Era, (A.D.1369). It mentions a lord of Kings Sahābhadena, who is evidently identical with Sultan Shihab-ud-din of Kashmir who, according to Jonarāja, ruled from A.D. 1354-55 to A.D. 1373. In this inscription, he is described as 'born in the Pāṇḍava lineage'. As pointed out by Shrikanth Kaul,¹² "Pāṇḍava appears to be the name of an unrecorded ancestor of Śāhamīra". It is, however, not to be understood that the Muslim Sultans of Kashmir traced their origin from the family of the Pāṇḍavas of the *Mahābhārata*. The inscription credits him with the conquest of the Madra¹³ country which probably represents the districts of Jammu, Sialkot and northern part of Gurdaspur in Panjab. The inscription does not furnish any other information about Shihab-ud-din's reign.

Zain-ul-Abidin (A.D. 1420-70)

From the Khunmoh inscription dated the Kali year 4530, i.e.,

12. *Jonarāja's Rājatarāṅgiṇī*, ed. by Shrikantha Kaul, Hoshiarpur (1967), 63, f.n.2.

13. B.K. Kaul (Deambi) reads Nadul instead of Madra. I, however, think that the correct reading is Madra.

A.D. 1428, we learn that the lord of Kings Jainolābadenaśāha, son of Skandara (Sikandar), was the ruling king when a hermitage was built at Khunmoh by a merchant Pūrṇaka, son of Suva. This inscription does not supply any further information about Sultan Zain-ul-Abidin. For a fuller account, Jonarāja's *Rājatarāṅgiṇī* is a reliable source.

Muhammad Shah

We have one inscription of the reign of Sultan Muhammad Shah who ruled intermittently from A.D. 1484 to A.D. 1528. This inscription is engraved on the grave of one Seda Khan, which lies in the cemetery surrounding the Ziarat of Baha-ud-din near Harparbata in Srinagar. It is dated 60 presumably belonging to the Laukika era and has been calculated as A.D. 1484. It falls during the period of the internecine warfare that was going on in Kashmir, and in which Muhammad Shah had lost and regained his throne a number of times. From the present inscription we learn that one Sedakhan, son of Sultan Aibrahma, had come to take part in a battle fought at the site named Jisthaludra (Jyeṣṭharudra) which is the name of the shrine in Srinagar now called Shankaracharya, and was killed. In the Persian version of the inscription, the place has been named as Takht-i-Sulaiman. Sultan Aibrahim has been identified by G.M. Sufi¹⁴ with Ibrahīm Sharqi of Jaunpur who was defeated by Bahlol Lodhi in A.D. 1474 and fled to Kashmir. Sedakhan of the inscription is, in all likelihood, identical with Said Khan, mentioned by Śrīvara¹⁵ as a soldier of note who fought on the side of the Sayyid faction.

Muhammad Shah is the latest ruler of Kashmir whose inscription is included in this volume.

The Śāhis of Udabhāṇḍapura and Gandhāra

This dynasty has been designated by different names. Al-Biruni called them Hindu Śāhiyas. Kalhaṇa in his *Rājatarāṅgiṇī* (V,232) designated them as Śāhis of Udabhāṇḍa and Sir Aurel Stein in his paper contributed to *Rudolf Roth Felicitation Volume* (1893) named them as Śāhis of Kabul. They have been sometimes named as Śāhis of Kabul and Panjāb. Our sources of information

14. *Kashir*, Vol.II.

15. *Jaina Rājatarāṅgiṇī*, IV, 265.

for the history of this dynasty, which played a glorious role in ancient India, consist of Alberuni's account in his *Kitab-ul-Hind*, casual references in Kalhaṇa's *Rājatarāṅgiṇī*, and their own inscriptions which have been included in this volume.

According to Al-Biruni, the dynasty was founded by Kallar, a Brahman, who was the Vazir of King Lagatūrmān, the last of the Turki Shahi kings. Lagaturman had bad manners and a worse behaviour, and the people complained of him to the Vazir, who imprisoned the king and himself occupied the throne. "After him ruled the Brahman Kings Sāmand, Kamalu, Bhim, Jaipal, Anandapal, Tarojanapala. The latter was killed A.H.412 (A.D.1021) and his son Bhīmapāla, five years later (A.D. 1026). The Hindu Shahiya dynasty is now extinct, " says Al-Biruni, "and of the whole house there is no longer the slightest remnant in existence. We must say that, in all their grandeur, they never slackened in the ardent desire of doing that which is good and right, that they were men of noble sentiment and noble bearing". Al Biruni's account has been found to be substantially correct in the light of later researches, although it does need some modifications here and there.

We shall briefly reconstruct the history of this dynasty on the basis of the information from all the sources.

Al-Biruni has rightly mentioned the name of the founder of this house as Kallāra. This is now confirmed by my reading of Dewai Stone inscription in which *Mahārājādhirāja* Bhīmadeva Śāhi has been described as "born of the family of the illustrious Kalārapāla (*Śri-Kalārapāla-Vaṇśodbhava*). This sets at rest the controversy regarding the exact name of the founder of the dynasty. On the basis of Kalhaṇa's information, which gives the name as Lalliya, it had been even suggested that the reading in the Arabic text of Al-Biruni's work must have been Lalliya, which has been mistaken as Kallāra (Stein, *Rājatarāṅgiṇī* trans. II, 336). However, the Dewai inscription clearly establishes that there is no question of emending the Arabic reading. The name of the founder of this dynasty is definitely Kalārapāla. It is possible that he was called as Lalliya in Kashmir.

The date of the foundation of the Śāhi dynasty by Kalārapāla had been tentatively fixed by Elliot as A.D.850. Yogendra Mishra in his work the *Hindu Śāhis of Afghanistan and the Punjab* has tried

to fix it in A.D. 865, which he takes as the epoch of the Śāhi era. The recently discovered inscription of Jayapāla, from Hund, bears the date 146 which obviously belongs to the Śāhi era. Referred to the epoch of A.D. 865 the year 146 will give us A.D. 1011, when according to the inscription itself Jayapāla was ruling in peace and prosperity. However, we know from Muslim historians that Jayapāla suffered a crushing defeat at the hands of Mahmud of Ghazni in A.D. 1001 and he committed suicide by burning himself alive. This makes it impossible that Jayapāla could be ruling in prosperity in A.D. 1011. Therefore, Abdur Rahman has rightly concluded that, "This first year of the Era (founded to commemorate the establishment of their dynasty) fell about the second quarter or middle of the 9th century" (*JRAS*, 1978, 36). The view of Yogendra Mishra is untenable, and we must place the foundation of the Śāhi rule in A.D. 850, as originally suggested by Elliot. *Inter alia* it must also be said that the dates in the Śāhi inscriptions of Vijayapāla, Kāmeśvarīdevī and others must now be referred to this era of the Śāhis and not to the Harṣa Era, as suggested by some of the editors of these inscriptions.

The next king in Al-Biruni's list is named as Sāmand, which is obviously a corruption of Sāmanta. No inscription of this king has been discovered so far, but we have his coins both in silver and billon in large numbers discovered from various sites in Afghanistan and Panjab. They have been found even as far as Poland. These coins bear the figure of a couchant bull on the obverse, and that of a spear-wielding horseman on the reverse. It is remarkable to find that this type was copied by the successive generations of rulers for a long from the time of the successors of Mahmud of Ghazni upto that of Ala-ud-Din Masud Shah (A.D. 1242-1246).

Sāmantadeva must have been a very powerful and popular ruler who left behind him a long trail of glory, to be so well remembered, for generations. We are not inclined to agree with those writers who regard Sāmantadeva, as a title and not a proper name.

The next name in Al-Biruni's list is Kamalu, who is identical with Kamaluka Śāhi, who, according to Kalhaṇa, was installed on the Śāhi throne by Prabhākaradeva, the powerful minister of Gopālavarman, king of Kashmir (A.D. 902-904). Kamalu's

successor, according to Al-Biruni, was Bhīma - obviously Bhīmadeva of coins and inscriptions.

Of Bhīmadeva we have a short Sanskrit inscription from Dewai, according to which he was "born in the lineage of the illustrious Kalārapāla, (*Kalārapāla-Vaṁśodbhava*). On the basis of the defective reading of the Dewai inscription, Yogendra Mishra had stated that the name of Bhīma's father was Kala-Kamala Varman, which has no existence at all. Even the short Dewai inscription gives us substantial information about Bhīma. He is given the epithet Gadāhasta, i.e. "The wielder of a mace in his hand" It appears that like his namesake, the Pāṇḍava hero Bhīmasena of the *Mahābhārata*, the Śāhi ruler was famous for his use of the mace in wars. We also find the full imperial titles of *Parama-bhaṭṭāraka*, *Mahārājādhirāja* and *Parameśvara* attached to Bhīma's name in this very inscription. We also get a glimpse of his heroic personality and victorious career in the Hund inscription of his son Jayapāla dated 146. Here we are told that there could be no revival of the enemies destroyed by Bhīma. His daughter's daughter, Diddā, was married to King Kṣemagupta of Kashmir and wielded great power, and even became its sole ruler from A.D. 980-81 to A.D. 1003. Bhīma built a temple of Viṣṇu (Bhīma-Keśava) in Kashmir in the Lidar Valley. This place is now known as Bumzu. Bhīma was succeeded by his son Jayapāla. In the light of the Hund inscription dated 146, there remains no doubt whatsoever that Jayapāla was the son of the powerful *Mahārājādhirāja* Bhīma. During Jayapāla's reign, a temple of the god Śiva was constructed by Caṅgula, of the Kāyastha family, at Udabhāṇḍapura.

From the Barikot inscription we learn that modern Waziristan was within the jurisdiction of Jayapāla Śāhi.

Before concluding the account of Jayapāla's reign, we have to take note of a stone inscription dated in the year 120, during the rule of a king named Vijayapāla, who must be placed before Jayapāla for whom we have the date 146. But as Jayapāla was the immediate successor of Bhīmadeva as is clear from the Hund epigraph, Vijayapāla cannot be placed between Bhīmdeva and Jayapāla. The only possible solution of this *impasse* appears to be to regard Vijayapāla and Jayapāla as identical.

Jayapāla's reign ended in a tragedy. In A.D.1001, Mahmud of Ghazni invaded the Śāhi dominion. In spite of putting up a

heroic fight Jayapāla lost the battle and the victorious enemy relentlessly plundered the wealth of the Śāhis, and carried out a terrible slaughter of people. Jayapāla's heart was broken, and soon after his defeat he burnt himself to death.

Jayapāla was succeeded by his son Ānandapāla, of whom we have no epigraphic records. In spite of his submissive behaviour he was firm in maintaining his dignity. He was attacked by Mahmud and was defeated. Al-Biruni has recorded one incident which demonstrates the nobility of Ānandapāla's character. When Mahmud was in danger of an attack by Ilak Khan, Ānandapāla sent to Mahmud, the following message:

"I have learnt that the Turks have rebelled against you and are spreading in Khurasan. If you wish, I shall come to you with 5,000 horsemen, 10,000 foot soldiers, and 100 elephants, or if you wish I shall send you my son with double the number." Though the sentiments are chivalrous and noble, it shows a complete lack of political insight in failing to strike at an inveterate and unscrupulous enemy who could be crushed. Ānandapāla had to pay dearly for this. As soon as the menace from Ilak Khan was over, Mahmud attacked Ānandapāla, and forced him to sign a treaty on most humiliating terms. Ānandapāla suffered another humiliation when Mahmud marched through the dominions of Ānandapāla to attack Thanesar, ignoring the protests of the latter. Ānandapāla died in A.D. 1013, leaving his son Trilocanapāla to succeed him.

We have no inscriptions of his reign, but we have a graphic account of the battle he fought against Mahmud (In the *Rājataranginī*, VII, 47-69). Kalhaṇa describes the fight put up by Trilocanapāla in these words: "Causing floods of blood to pour forth in battle, Trilocana, resembled Śiva when sending forth the fire which burns the world at the end of the Kalpa. After fighting crores of armour-clad soldiers in battle, this prince came forth singly, from among the foes. Hammīra (i.e. Mahmud) did not breathe freely, even after he had obtained victory."

The Hund marble stone inscription of Kāmeśvarīdevī dated 158 and 159, tells about the building of a temple, probably of the god Sun, as it mentions a priest of the Sun (Sūrya-dvija). Another inscription on marble slab also from Hund, and not far removed from Kāmeśvarī's inscription, tells about a brave king Ananta who dispersed the hosts of powerful armies of the Turks.

The only king of this name, about this time, can be none else than Ananta of Kashmir who ascended the throne in A.D. 1028. It may, therefore be inferred that the Śāhi kingdom of Udabhāṇḍapura did not come to an end in A.D. 1026, as usually held, but continued for some years more at least.

Paṭola Śāhis of Gilgit

The Paṭola Śāhis of Gilgit came to light by an accidental archaeological discovery of far reaching importance. Towards the end of May, 1931, some boys grazing their herds outside the village Naupura, also spelt as Navapura, situated about 2 miles from Gilgit cantonment in the north of Kashmir, noticed a piece of wood protruding from the ground. In the process to take out the piece of timber they came upon a pit which yielded some miniature *stūpas* of clay. The villagers soon dug further and came upon a box full of manuscripts. Fortunately the discovery came to the notice of the Wazir-i-Wazarat of Gilgit who took the manuscripts in his custody and informed the Archaeological Department of the then Kashmir State, which started systematic excavations of the four mounds on 26th August, 1938. The report of these excavations was published in July, 1939 in the *Quarterly Journal of the Mythic Society* of Bangalore. From the preliminary study of the material excavated, it became clear that the mounds represented the remains of a monastery named Dharmavihāra which is mentioned in the manuscript of the *Saṅghātasūtra* discovered there. Another manuscript discovered there was *Āryadharmā*, which described in detail the merit accruing from the worship of Buddhist congregations, *stūpas*, scriptures etc. This Ms. is also in Sanskrit. There were also fragments of a work on medicine, a text like the *Pañcatantra*, a treatise on Sanskrit grammar, and a portion of the *Mahāmāyūrī*, which is of immediate interest in the present context. It contained leaves of a prose composition in Sanskrit recording the incantation of the *Mahāmāyūrī* who is invoked to protect the person of the king of Gilgit, whose full name is *Śāhānuśāhī* Navasurendra-Vikramāditya-Nandideva, and of his queen Anaṅgadevī and the retinue. These manuscripts are now famous as the Gilgit Manuscripts, many of which have been edited by Nalinaksha Dutt and published. The following names occur in the colophons of these manuscripts.

1. Śrī Deva Śāhi-Surendra-Vikramāditya Nanda.
2. Paṭoladeva Śāhi Vajrāditya Nandi.

The discovery of the Sanskrit inscription on the rock one mile south of the hamlet of Hatun on the right bank of the Ishkuman river in Gilgit Distirct, has added more historical importance to these names, and has brought to light an entirely new dynasty of kings who style themselves as Paṭola Śāhi.

The name of the king in the Hatun inscription is Śrī Nava-Surendrāditya-Nandi. He bears the titles *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Parameśvara*, and is called as a scion of the family of Bhagadatta. We know of one Bhagadatta who was an ancestor of king Bhāskaravarman of Prāgjyotiṣa (Assam). It is difficult to imagine that there could be any common link between the kings of the Dardic regions of Gilgit and its neighbourhood in the extreme North-West of India, and the dynasty of Bhāskaravarman ruling in Kāmarūpa in far Eastern India. Sir Aurel Stein held that the Paṭola Śāhis were of Iranian origin, as their title of *Śāhi-Śāhānuṣāhi* is derived from the Iranian language, as also the official title *Sarāṅgha* which finds mention in the Hatun inscription is also derived from the Persian *Sarhang*. However, the title *Śāhi-Śāhānuṣāhi* had been adopted by the Śāka and Kuṣāṇa kings of India, and the Indo-Bactrian rulers also bore the title *Basileos Basileon* the purport of which is the same as that of *Śāhi-Śāhānuṣāhi*. We have an earlier suggestion of Von Gutschmid according to whom Bhagadatta is the Indian Sanskrit form of the Greek name Apollodotos. Bhaga meaning the sun, stands for Apollo and the Greek dotos is equal of Sanskrit *datta*. It is possible that these Darada kings of the extreme North-West of India claimed some relationship with the Indo-Greek king Apollodotos. It is also worth noting that Sir Aurel Stein came across certain archaeological finds which indicated the prevalence of Greek culture amongst these Dardic people. Sir Aurel Stein has made specific mention of a Hellenic Bronze Vessel from Ishkuman valley. (*JRAS*, 1944, 14). In the *Mahābhārata*, we are told that king Bhagadatta, who is called a Yavana, brought to Yudhiṣṭhira presents of fine horses, which are specially associated with the mountainous regions of the North-West.

The purely Sanskritic Indian titles borne by Nava-Surendrāditya-Nandi, and the use of the Sanskrit language

in an official record, are strong indications of the strong influence of the Indian culture in these regions. It is really surprising that Kalhaṇa makes no mention of any of the names of the Paṭola Śāhi kings although he narrates the invasion of these regions by Lalitāditya Mukatāpīḍa, who must have reached as far North as the Darada land.

An inscription on a Kashmir bronze, the exact find-spot of which is unknown, supplies the name of another Paṭola Śāhi king Ārya-Nandi-Vikramāditya, who made the pious donation of a bronze image of Śākyamuni Buddha, in the year 9 of the Laukika era.

A third rock inscription from Danyar, which is very much damaged, has been noted by Oskar V. Hinuebar (*JOI*, XXXVI, 221-29). This inscription mentions a king Jayamaṅgala Vikramādityanandideva of whose titles only *Parameśvara* has survived in this rock inscription. That the purpose of this inscription was to record some religious donation can be easily inferred from the words :

रागाद्वा व्यतिक्रम्यान्थ कुर्यात्स पञ्चभिर्महापातकैस्सोपपातकैस्संयुक्तस्यादिति ।

This inscription is dated in the 6th year, probably of the Laukika era. This date may thus be A.D. 630/31. On the basis of these two inscriptions, we may reconstruct the chronology of the Paṭola Śāhi kings. The Hatun inscription, which belongs to the reign of Nava-Surendra-Vikramāditya-Nandideva, contains the date 47. Referred to the Laukika era, it will give us the year 71-72 with the century omitted. This has been supplied by Oskar as A.D. 600. Therefore we get the date A.D. 671-72. As his name is Nava-Surendra, it means he had a predecessor named Surendra, but we have no dated record for him.

The next inscription belongs to king Ārya-Nandi-Vikramāditya-Nandideva. It is dated the year 1990 which will give us A.D. 714-15.

Most probably Ārya-Nandi-Vikramāditya was followed by Jayamaṅgala-Vikramāditya-Nandi who ruled *circa* A.D. 730-31. O. Hinuebar thinks that he was not a Paṭola Śāhi, nor he was a *Mahārājādhirāja*, as we find the title *Parameśvara* only with his name. However, we may note that the words Vikramāditya and Nandi form part of his name which agrees with the names of earlier rulers. We can assign him to the same dynasty although the name Paṭola is missing in the Danyar inscription. As regards

the absence of the title *Paramabhaṭṭāraka*, we think that the word *Parameśvara* itself indicates imperial status of this King who was a supreme ruler.

These inscriptions of the Paṭola Śāhi kings together with other names, which occur in the Gilgit manuscripts, have given us new and important historical information about the spread of Buddhist religion and Indian culture in the Dardic territories of Gilgit, which appears to have had a flourishing monastery as is shown by the rich find of a large number of manuscripts from Navapura of the Sanskrit canon of the Buddhists. The existence of a big image of the Buddha carved on a rock near the site of the monastery is a further proof of the popularity of Buddhism in this part of Kashmir.

HISTORICAL GEOGRAPHY

The information regarding the historical geography of this part of North-Western India, covered by the inscriptions contained in the present volume, is bound to be of interest and importance for the historian. Therefore, a brief account of the place-names occurring in these inscriptions is given below in alphabetical order.

Abhinava-makarapura

This occurs in the Hatun inscription of the reign of Paṭoladeva Śāhi Nava-Surendrādityā-Nandideva of Gilgit. This town was founded by Makarasimha who was the Sarāṅgha (a military officer) of Paṭoladeva. It must have been close to the hamlet of present day Hatun which is 5 miles from the rock on which this inscription is engraved. See Hātūn below.

Aḍasara

This is the ancient name of the present day Village of Harsar, in the Brahmor pargana of Chamba District in Himachal Pradesh. A temple of Śiva was built here by two persons Kisnu and Gaṅgu, of this place.

Agrotaka

This place name occurs in the Sarban inscription dated Vikrama year 1384. It has been identified with the modern village of Agroha which lies in the Fatehabad Tahsil of Hissar District of Haryana, at a distance of 22.4 km. from Hissar. It is a place of great antiquity. Pāṇini mentions an Agravana which, according to V.S. Agrawala, was close to this place. L.D. Barnett points out that it is the same as Aggalapura mentioned in the *Vinayapiṭaka*. Copper coins bearing on the obverse a tree in railing, and on the reverse a bull or lion were procured from Agroha and the neighbouring village of Barwala. These bear the legend *Agodaka agāca-janapadasa* in Brāhmī characters of the second century B.C. This legend has been discussed by L.D. Barnett (*BSOAS*, X, 278-79), K.N. Dikshit (*JNSI*, IV, 50) and K.K. Dasgupta (*JNSI*, XXXII, 19). The legend seems to mean "The (Coin) of the Agratya-janapada (issued from) Agrodaka. The

place name may either mean "the water of the Agra people," or "The foremost water". The former is more probable. It was the capital of the republic of Agras from whom the present day Agravālas appear to have descended. The Sarban inscription also tells us that the family of traders (*vaṇijām*) had come from Agrotaka and was living in Delhi. The town of Agroha was in a very flourishing condition up to the fourteenth century as has been attested by two Muslim historians, Shams-i-siraj Afif and Zia-ud-din Barni. We learn from Ibn-Batuta that Ferozeshah Tughlaq devastated the place and with the materials of its temples built Hisar-i-Ferozah - modern Hissar. It is likely that the Aśokan pillar, now standing at Hissar in a very much mutilated form, originally stood at Agroha. The ruins of this place now lie buried under several mounds. One small mound out of these was excavated by C.J. Rodgers in 1888, who found walls of burnt bricks and floors paved with the same material. Fifty years later the Archaeological Survey of India again undertook excavations here in 1938-39, which revealed destruction by fire and sword. Amongst the notable finds were two pots of coins. In one of these there was one Punch-marked coin and four coins of the Indo-Greek Kings, Antialkidas, Apollodotos, Strato and Amyntas. The second pot contained 51 square copper coins with the legend *Agodaka Agāca-janapadasa* already discussed above. An account of these excavations is given in the Memoir No.61 of the Archaeological Survey of India.

Andhra

This is mentioned in the Sarban inscription dated V.S., 1337. It can be identified with the present day Telugu speaking region of South India.

Āryāvarta

It occurs in the Delhi-Topra Pillar inscription of Viśaladeva Vīgraharāja IV. It means the land where the Ārya people live. It is a very ancient name for practically the whole of Northern India. It has been defined in the *Manusmṛti*, II, 22, thus :

आसमुद्रात्तु वै पूर्वदासमुद्राच्च पश्चिमात् ।

तयोरेवान्तरं गिर्योरार्यावर्तं विदुर्बुधाः । ।

"verily the land extending from the Eastern Ocean upto the Western Ocean, and lying between two mountains (i.e. the

Himālayas and the Vindhya), the learned know as *Āryāvarta*". The Eastern ocean is the Bay of Bengal. Kālidāsa-calls it the *Pūrva-Sāgara* in his *Raghuvamśa*, IV : स सेनां महतीं कर्षन् पूर्वसागर-गामिनीम् ।

The Western ocean is now called as the Arabian sea. The ancient Indian writers usually call it *Paścima Payodhi*, as for example in the Mandasor Pillar inscription of Yaśodharman. *Āryāvarta* is defined in the *Amarakośa* as :-

आर्यावर्तः पुण्यभूमिर्मध्यं विन्ध्यहिमागयोः ।

"*Āryāvarta* is the holy land between the Vindhya and Himālaya mountains". In the Delhi-Topra pillar inscription, therefore, Vigraharāja IV, rightly claims that he has made *Āryāvarta*, true to its meanings i.e. the land where "the *Āryans* move about" by totally uprooting the barbarians.

Āśikā

It is the ancient name of the present town of Hansi in the Hissar District of Haryana. it occurs in the Hansi stone inscription of the reign of *Prthvīrāja* III. It also occurs in the Bijolia Inscription of *Someśvara*, dated Vikrama year 1226. The place seems to have been named after the presiding deity of this city, *Āśāpūrṇā*. It is of considerable archaeological interest. In 1923, a beautiful image of the god Sun made of black stone was discovered by some potters. It is now preserved in a modern temple in Hansi (see *ASIAR*, 1922-23, 93-94). The place was sacked by Masud, son of Mahmud of Ghazni in A.D. 1037.

Avantī

This is a very ancient name of the country which later on came to be called *Mālava* or properly speaking Western *Mālava*. Its capital was *Ujjayinī* (modern Ujjain) in Madhya Pradesh. *Avantī* is mentioned by *Pāṇini* in his *Aṣṭādhyāyī* 4.1.176, and in his *Gaṇapāṭha* 4.2.82 and 4.2.127, it is enumerated as a *Janapada*. In the *Āṅguttara Nikāya* it is included in the list of 16 *Mahājanapadas*. The Vindhya mountain divided this *Janapada* into two parts. The northern part in the valley of the river *Śiprā* had its capital at *Ujjayinī* and the southern part through which flows the *Narmadā* had its capital at *Māhiṣmatī*. At the time of the Buddha the king of *Avantī* was *Pradyota* or *Caṇḍapajjota* *Mahāsena*, whose daughter *Vāsavadattā* and *Udayana*, king of *Vatsa*, are the subject of many a legend in Buddhist, Jain and

Brahmanical literature. Kālidāsa in his *Meghadūta* has referred to the legends about Udayana. Avantī is mentioned in the Girnar Rock inscription of the Western Kṣatrapa ruler Rudradāman I, dated A.D. 150 and several other epigraphs. According to the Purāṇas, Avantī, and Māhiṣmatī were founded by the branches of the Yadu dynasty.

Babbāpura

It was the capital of a small hill state Durgara in the valley of the river Chenab. It finds mention in the Chamba copper-plate of Somavarman.

It is identical with present day Babor. It is 27.2 kilometers due east of Jammu city, and lies not far from the left bank of the river Tawi. It is marked as Pandu Ruin on Survey sheet No.29. Here there were 7 temples built of massive stones, two of which have fallen down, but 5 are still standing, and even worship is performed in two of them. They have suffered a lot at the hands of Muslim invaders and are now in "an advanced stage of decay". In one of these, there is an inscription in Śāradā characters; but it has become worn out and is illegible (see J.Ph. Vogel's note in *JRAS*, 1907, 403 ff.)

Bhadrāvakaśa

It is mentioned in the Chamba Copper-plate of Somavarman and Āsaṭa. It is the ancient name of the present day Bhadravah, a hill district in the Jammu province of Jammu and Kashmir. It is 60 miles to the north-east of Jammu and 64 miles to the north-west of Chamba. It was formerly a dependency of Chamba State. See Stein, *Rājatarāṅgiṇī*, II, 431.

Bhadravarma

It occurs in the Chamba Copper-Plate of Somavarman and Āsaṭa. It has been identified with the present village of Bhadravah in the Rajnagar Pargana of Chamba District.

Bhaiṣa

It is mentioned in the Mhesa Copper-Plate of Bhoṭavarman, dated Śaka 1318. It is the modern Mhesa, in Lilh Pargana of Chamba Tahsil.

Bhaṭṭara Maṇḍala

It occurs in the Thundu Copper-Plate of Jāsaṭa. Vogel has identified it with the Hol Gudhyal Pargana of Chamba, and pointed out that some 16 villages are still called by that name.

Bhaṭṭi Wazarat

It is the area between the Dhauladhar and Hathidhar in Himachal Pradesh.

Bhojapura

It is mentioned in the Pehowa stone inscription of the reign of Bhoja Pratihāra dated H.S. 276. It was a suburb of Kānyakubja, and appears to have been named after the then ruling emperor Bhoja Adivarāha. a temple of Viṣṇu under the name *Garuḍāsana* had been built here by a Brāhmaṇa named Bhūvaka.

Bhuvaneśa

It occurs in the Khunmoh stone inscription dated the Kali year 4530. It is now called Bhuvaneśvarī. It is situated on the road to the famous place of pilgrimage of Śiva known as Harṣeśvara. It is a spring called Damodaranāga, which is held as sacred as the river Gaṅgā (for details about Khunmoh, a village in the Srinagar District of Kashmir, See Stein, *Rājataranṅinī*, II, 459).

Bindukā

It is the name of a river which flows by the town of Baijnath, in the Palampur Tahsil of Kangra District. It occurs in the Baijnath Śiva Temple inscription dated Śaka 1126. It is a hill stream, which ultimately joins the Beas. Its modern name is Binnuā.

Brahmapura

It is the present day Brahmaur, the head-quarter of the Sub-Tahsil of the same name in Chamba District. It lies on the Budhal river. It is about 30 miles from the Chamba town. It was the original seat of Government of the Chamba State, and remained its capital for about 400 years, till Chamba was founded, and made the capital. According to tradition as many as 84 temples were built in this old capital; however, only a few

of these have survived. The most notable existing shrine is that of the goddess Lakṣaṇā, whose image bears an inscription of the emperor Meruvarman, who is the first known historical founder of Chamba's greatness. Brazen images of Śiva's bull Nandi and of Gaṇeśa found here also bear inscriptions of Meruvarman. The majority of the populace of this area were and still are Gaddis and the area is still known as Gaderan.

Caṇpakā

This form of the name of Chamba (Skt. Campā) is found in all the known copper-plate grants belonging to the kings of Chamba. The Brahmaur Copper-plate of Yūgākaravarman, the Sungal Copper-plate grant of Vidagdha, the Kulait Copper-plate grant of Somavarman, the Chamba Copper-plate inscription of Somavarman and Āsaṭa and the Thundu Copper-plate of Āsaṭa were all issued from this place of royal residence. The city was founded by king Sāhillavarman in the 10th century A.D. and was named after his daughter Campāvatī according to one view, while another tradition attributes the name to the abundance of the flower *campaka* in the locality. The state is often mentioned under the name Campā in the *Rājatarāṅgiṇī*.

Candrabhāgā

It is the Sanskrit name of the well-known river of the Panjab, now called Chenab. Really, it is made up of two streams Candrā and Bhāgā which rise in Lahaul. The united stream after passing through Chamba and Kashmir enters the Panjab (Pakistan) in the Sialkot District, from where it flows south-west and joins the Indus near Uch, the Uccāpurī of the Palam-Baoli inscription.

Carāṇa

It is modern village of Carhuna, in Saho paragana of Chamba District.

Caturāha

It is the old north-western wazarit of Chaurah, now a tahsil of Chamba District. It is formed by the basin of the river Syuhl and its tributaries. It is separated from Chamba by the Saho range of mountains. According to F. Kielhorn, it is to be derived from the Sanskrit *Caturāśā*, and is not to be taken as a curious combination of Sanskrit *Catur* and Persian *rāh* (path). Some

inscriptions indicate that in the XIth and XIIth centuries it was alternatively held by Chamba and Vallāpura (Balor).

Cuduḍu

It is the present day village Chaduru in the Huliar Paragana of Bhaṭṭiyat Tahsil in Chamba District.

Ḍhālyaka

It is mentioned in the Chamba grant of Somavarman and Āsaṭa as a village situated in Tāvasaka *Maṇḍala*. This village has not been traced, but Tāvasaka *maṇḍala* in which it was located is most probably Tausa, situated on the spur between the Rāvī and Sāla rivers, below the town of Chamba. Therefore, Ḍhālyaka must be somewhere here.

Ḍhillikā

Ḍhillikā from which the present-day name of the capital of India is derived is mentioned in the Palam-Baoli inscription, dated V.S. 1337 (A.D. 1280), and Sarban and Naraina inscriptions, both dated V.S. 1387 (A.D. 1320). According to the Sarban inscription, Ḍhillikā was built by the Tomaras in the country called Haryāṇa which was a veritable heaven on earth. The Tomaras must have selected this place for building their capital here on account of the great fame and antiquity of the place where Indraprastha, the ancient capital of the Kuru people, was located and which is now identified with the area around the mound on which lies the Purānā Qila, in Lat. 28°38' and Long. 77°16'. Its Prākṛit name Indapaṭṭa is mentioned in the *Aṅguttara Nikāya* of Buddhist Canon in the list of the Sixteen Mahājanapadas of Buddha's time. The Tomaras selected a new site about 8 kilometers from Indraprastha, and the new city remained the capital not only of the Tomaras, but also of the Cāhamānas, and the Sultans of Delhi successively upto A.D. 1526 when the Mughuls under Babar fixed their residence at Agra.

The earliest mention of Ḍhillikā occurs in the Bijholia inscription dated V.S. 1226 where it is said to have been conquered by Viśaladeva Vighraharāja IV, and thus passed into the hands of the Cāhamānas. After the defeat of the Cāhamāna emperor Pṛthvīrāja III at the hands of Mohammad Bin Sam popularly known as Shihab-ud-din Ghorī in A.D. 1292; it became

the capital of Muslim Sultans, and remained as such upto the end of the Sultanate period in A.D. 1526. The Palam Baoli inscription mentions the rule of Tomaras, Cāhamānas and after them of the "Śaka Lords" meaning thereby the Muslims. It brings the list of Muslim rulers upto the time of Ghias-ud-din Balban.

The Ladnu inscription dated V.S. 1373 (*EI*, XII, 23 ff) gives a longer list of Sultans from Shihab-ud-din to Ala-ud-din Khilji.

In spite of several shiftings of the exact location, the capital of the Muslim Sultans continued to be known by name of Ḍhillikā, with Yoginīpura as a popular synonym for it. Thus for example in the Kumbhalgarh (Jodhpur) inscription of the reign of *Mahārāṇā* Kumbhakarṇa of Mewar, dated V.S. 1517 we find that his predecessor Mahārāṇā Mokala is said to have caused panic to the Sultan of Ḍhillikā while his successor Kumbhakarṇa is credited with the very capture of the city, under its other name of Yoginīpura (*EI*, XXI, 284, 287, Verses 221 and 247 respectively).

The following architectural remains are now occupying roughly the site of the ancient Ḍhillikā. The Qutb Minar is a very conspicuous monument which dates from the time of Qutb-ud-din Aibak. Close by are the ruins of the once splendid mosque called as Masjid-i-Quwwat-ul-Islam, which was built by Qutb-ud-din with the materials of 27 Hindu and Jain temples destroyed by the order of the first Sultan. The pillars bearing sculptures of human and animal figures and stone slabs with the images of the gods Brahmā, Viṣṇu and Śiva are mute witnesses of the vandalism of Aibak.

In the open court of this mosque stands the famous magnificent iron pillar bearing the inscription of King Candra in Brāhmī characters of the 4th and 5th centuries A.D. Mention may also be made of the ruins of an old fort called Lalkot which is said to have been built by Anaṅgapāla whose inscription dated A.D. 1060 exists on the Iron Pillar of Candra mentioned above.

Draviḍa

It occurs in the Palam-Baoli inscription dated V.S. 1337=A.D. 1280, of the reign of Sultan Ghias-ud-din Balban. Sanskrit writers generally designate the eastern coast of Southern India by the name Draviḍa country. For example, Daṇḍin writes of the city of Kāñcī as situated in the Draviḍa country. (अस्ति द्रविडेषु काञ्ची नाम नगरी)

Generally, the term Draviḍa includes the Tamil, Telugu, Kanarese and Malayalam speaking regions of south India.

Durgara

It occurs in the Kulait Copper-plate inscription of Somavarman and the Chamba Copper-plate of Somavarman and Āsaṭa. It is the present day hill tract between Rajouri in the North-West and Ballawar (Long 75°40' Lat. 32°37'). As remarked by Stein, the Hindu inhabitants of this tract call themselves as Dogras and their country as Dugar. Some people suggest its derivation from Dugara, but this cannot be correct, as no country of this name is to be met with in historical Sanskrit texts. The suggestion seems to have been based on the analogy of Trigarta.

Gabdikāharaṇa

It is mentioned in the Suṅgal Copper-plate grant of Viḍagdha. Pāṇini has mentioned Gabdikā in his *Gaṇapāṭha* (IV, 3,93). According to V.S. Agrawala, it appears to be the name of the tract called Gaddern in the Brahmaur Tahsil of Chamba District of Himachal Pradesh. Gabdikāharaṇa was the territorial division, which was being governed by the king himself (*svaśāsyamāna*). The village Sumaṅgalā in which the piece of land named Seri was granted is said to be close to Gabdikāharaṇa. Gabdikā obviously stands for the land of the Gaddi people. Āharaṇa has been explained by Bhānuji Dīkṣita as कन्यादानकाले व्रत-भिक्षादौ दीयमानं द्रव्यम् । i.e. "The commodity gifted at the time of the giving away of a daughter, on a vow or charity". Thus it has primarily the sense of a charitable gift. It seems that Gabdikāharaṇa was at one time settlement of the Gaddi tribe the land for which had been gifted by the king. The sub-Tahsil of Brahmaur is also called Gadderan or the country of the Gaddis.

Gajjaṇa

It occurs in the Palam Baoli inscription. It is the Sanskrit form of the name Ghazni which now lies in Afghanistan, - 33°4' N. and 37°18' E, and was the capital of the Yāmīnī dynasty. It is supposed to be derived from Gajanagara or the city founded by Rājā Gaja.

Gaṅgeśvara

It occurs in the Arigon inscription from Kashmir. B.K. Deambi

has identified it with a locality close to the village Arigon in the Nāgām Paragana.

Gauḍa

It occurs in the Palam-Baoli inscription of the reign of Sultan Ghias-ud-din Balban, dated V.S. 1337. It is the name both of the city which was the capital of Bengal, during the Muslim rule, as well as general name for the region now known as Bengal.

The city or rather its ruins - lie near the left bank of the Ganges, to the south of the present-day city of Malda, in West Bengal. As pointed out by D.C. Sircar, "The traces of the ruined city with some buildings of the Muhammadan times extend over an immense area now chiefly covered with jungle. In the Muslim period the city was also called Lakhnauti which is a derivative from its Sanskrit name Lakṣmaṇāvatī."

The city appears to be as old as the time of Pāṇini (6th century B.C.) who mentioned a Gauḍapura. The people of Gauḍa are mentioned in the Haraha inscription of Maukhari Īśānavarmā, dated A.D. 554, who is said to have forced the Gauḍas to retire to the sea-coast - कृत्वा चायति मोचित स्थल भुवः गौडान् समुद्राश्रयान् ।

The great Sanskrit prose-writer Bāṇa mentions, in his *Harṣacarita*, Śaśāṅka, the lord of Gauḍa who killed Grahavarman Maukhari of Kanauj. The poet Vākpatirāja wrote a poem in Prakrit the *Gauḍavadha*, in which he eulogised his patron Yaśovarman for his conquest of the quarters and the murder of the Gauḍa king. These are some of the important references to Gauḍa in ancient India. Gauḍa was also noted for its special literary style in Sanskrit writing called Gauḍī Rīti.

Giligittā

This place-name finds mention in the Hatun Rock inscription and is probably the earliest known mention of the place in any Sanskrit record. Since Kalhaṇa has not referred to this place in his *Rājatarāṅgiṇī*, there was a general impression that the place was not very old. Curiously enough, the place has been mentioned by name in *Alberuni's India* in chapter XVIII, in the account of Kashmir, as pointed out by Sir Aurel Stein. It appears to have been the chief city in the upper Kishanganga valley which was the home of the Dards, who were predominantly Buddhists, as indicated by the discovery of a Buddhist *stūpa* in

1931 at Navapura only two miles from the Gilgit cantonment. From this site was discovered a wooden box containing a mass of manuscripts written in Brāhmī script of 6th century A.D., which turned to be the Canon of the Sarvāstivāda school of Buddhism. In the colophons of one of these manuscripts¹⁶ we find the name of the donor as Paṭolaṣāhi who in all likelihood, is identical with the king mentioned in the Hatun inscription. Mention may be made of the interesting fact of the gold washed from the sands of the Kishanganga river since very early days as it has been noted by Herodotus (cf. *Rājatarāṅgiṇī* II, 280, n.5).

Grima

A village of this name is mentioned in the Brahmaur Copper-plate grant of Yugākaravarman. It is described there as falling in the Brahmapura-*maṇḍala*, i.e., present Brahmaur Tahsil of Chamba District. It is situated on the road above the village Barei, on the ridge which separates the Ravi and Budhal valleys.

Gum

Its ancient name is Śivapura which is definitely supported by the presence of a large number of stone *liṅgas*. On the river bank, beneath this village, there is a temple of Śiva Trilocana Mahādeva. The village lies on the ancient road from Chamba to Brahmaur which runs through mountains to the north of the river Ravi.

Guroli

A village mentioned in the Guroli Copper-plate of Vairasivarman. Its present name is the same. It is situated in Gudhyal or Gudial Pargana of Chamba Tahsil and District.

Gurjara

There has been a long drawn controversy over the connotation of the word Gurjara, as to whether it is the name of a people or that of a geographical region. The question has been discussed thread-bare by K.M. Munshi in his work *The Glory that was Gurjaradeśa*, III. We entirely agree with his findings and repeat them here. According to him, "The word Gurjara appears in history as applicable to a region in the middle of the

16. *Gilgit Manuscripts*, vol. I.

sixth century A.C. Its capital was Bhillamāla. Its southern boundary was somewhere about the river Sarasvatī, on which the town of Patan came to be situated. Its northern boundary was beyond modern Jodhpur." It is the same as *Kiu-Che-Lo* (Gurjara) of Hiuen Tsang, who also names its capital as *Pi-lo-mo-lo* (Bhillamāla). Here the Pratihāra Haricandra founded the kingdom in c.A.D.550, which in course of time grew into the mighty Gurjara empire by the year A.D. 940, under the powerful rulers Nāgabhaṭa I, Vatsarāja, Nāgabhaṭa II, Mihirabhoja and Mahendrapāla. However, the Gurjara glory was eclipsed by the Rāṣtrakūṭas under Kṛṣṇa III. In A.D. 942, Mūlarāja, whom K.M. Munshi regards as a descendant of the Gurjara-Pratihāra Mahipāla Solaṅki, founded the new kingdom with his capital at Anahillapāṭana, on the Sarasvatī, which became a very prosperous and famous city. It remained the capital of the Solaṅkīs from A.D. 942 to A.D. 1300 when the last ruler Vāghela Karṇa was defeated by the armies of Ala-ud-Din Khilji and Gurjara ceased to be an independent Hindu state. In the Palam-Baoli inscription it is mentioned as the western limit of Ghias-ud-Din Balban's Sultanate.

Hātūna

It is the present-day hamlet of Hatun in Gilgit District of Kashmir. The rock bearing the inscription of Paṭoladeva Ṣāhi is one mile south of this hamlet, on the Ishkuman river.

Haṇesara

This has been called a *viśaya*, i.e. a district in the Hatun Rock inscription. N.P. Chakravarti has identified it with Hunza, the chief town of the principality of the same name near Gilgit. Aurel Stein was not certain, whether it is modern Panial or the Ishkuman valley.

Hariyāna

It occurs as the name of a country (*deśa*) in the Sarban inscription, dated V.S. 1384, where it is described as a country on this earth resembling the heaven:

देशो [ऽ] स्ति हरियाणाख्यः पृथिव्यां स्वर्गसन्निभः ।

दिल्लिकाख्या पुरी तत्र तोमरै रस्ति निर्मिता ॥

It is more or less identical with the present state of Haryana.

Originally the name was applied to the territory covered by the districts of Rohtak and Hissar. The name does not figure in early Sanskrit and Buddhist literature. In the 6th and 5th centuries before Christ, the territory from Delhi up to Ambala was called Kuru with its capital at Indraprastha. The Yaudheyas ruled over the districts of Rohtak and Hissar in the 2nd century B.C. It was then called Bahudhānyaka which appears on early coinage of the Yaudheyas. It is also mentioned in the account of Nakula's conquests, in the *Mahābhārata*. The Yaudheyas extended the boundaries of their kingdom up to Ludhiana in the Panjab, after defeating the Kuṣāṇas in the third century A.D. The earliest mention of Haryana as a country is to be found in the Pehowa inscriptions of the Pratihāra emperors, Bhoja and Mahendrapāla, who were the masters of this region up to and including Delhi. In the Palam-Baoli inscription the name is given as Hariyānaka, and it is given as Haritānaka in the Naraina inscription, which is obviously an error of the engraver.

Hariyānaka

It is the same Hariyāna of the Palam-Baoli, and Hariyānaka of the Sarban inscriptions, and is only a variant for the ancient name of Hariyāna.

Haritānaka

It occurs in the Naraina inscription, dated V.S. 1384. It is obviously, an engraver's error for Hariyānaka, and stands for Hariyāna or modern Haryana as is made clear by the statement of the inscription that Lord Kṛṣṇa accompanied by Arjuna, moved about here. This obviously refers to the Mahābhārata war in which Lord Kṛṣṇa acted as a charioteer of Arjuna.

Indraprastha

It is mentioned in the stone inscription dated V.S. 1384, i.e., A.D. 1327, as a *pargana* in which the village of Sārabala, the present-day Sarban, a suburban village 5 miles from old Delhi, was included. According to the account in the *Mahābhārata*, Indraprastha was founded by the Pāṇḍavas as their capital. It was built on the site of a forest known as Khāṇḍava-prastha. It seems to have been situated near the medieval fort popularly called Pāṇḍavom Kā Qilā. Indraprastha is sometimes used for Delhi itself.

Jakharari

A village situated in modern Pañjil *pargana* in Chamba District. The *pargana* lies between the right bank of the river Ravi and left bank of the rivulet of Saho.

Jālandhara

This very ancient city finds mention in the Baijnath Śiva temple inscription. Its ruler Jayacandra was the overlord of the Rājānaka of Kīragrāma, the present day Baijnath in the Kangra District. The high antiquity of this place is testified by the *Padmapurāṇa*, which tells us that it was founded by the demon Jalandhra. Its king Suśarman figures in the *Mahābhārata* as an ally of Duryodhana. We also possess archaeological evidence, which proves its antiquity. Copper-coins, which have been assigned to the first or second century B.C. bear the legend *Trakata-Janapada* i.e. the country called Trigarta. According to the *Abhidhānakośa* of Hemacandrācārya, Trigarta is a synonym of Jālandhara. This place was visited by the Chinese pilgrim Hiuen Tsang, who found Buddhism flourishing here. He records that there were 50 monasteries and 2000 priests, belonging both to Hīnayāna and Mahāyāna forms of worship.

It is mentioned in Kalhaṇa's *Rājatarangīnī* also where the king of Kashmir, Ananta (1028-1063), is said to have married Sūryamatī, a daughter of king Inducandra of Jālandhara. In A.D. 1204 the ruler of Jālandhara was Jayacandra, who is mentioned in the Baijnath *prāśastis*.

Kamboja

Kamboja is mentioned in the Pehowa inscription of the reign of the Pratihāra emperor Mahendrapāla. The territory comprising Kamboja has been an integral part of India since the Vedic age. The Vedic etymologist Yāska has mentioned the special meaning attributed to certain Vedic words amongst the people of Kamboja. Yāska also hints at the cold climate of the Kamboja country. because he calls the Kāmbojas as "the enjoyers of blankets (*Kambojā Kambala bhojāḥ*, *Nirukta*, II,2). They are also mentioned by Pāṇini (IV 1, 175) (कम्बोजाल्लुक). They are mentioned in the Rock Edicts V and XIII of Aśoka, where they are grouped with the Greeks (*Yonas*) and Gandhāras, on the North-Western frontier of Aśoka's empire. They are also mentioned in the

Manusmṛti, X, 44 and in the geographical sections of the Purāṇas, amongst the peoples and countries of the north. V.S. Agrawala has located them in Pamir to the north-east of the Hindukush range of mountains (*Pāṇini Kālīna Bhāratavarṣa*, 41, 61).

Kānyakubja

It is one of the very ancient cities of India, and is mentioned in several Purāṇas. It is regarded as the birth-place of the celebrated sage Viśvāmitra, and has been called Kuśasthala and Gādhipura after the names of Viśvāmitra's father Kuśika also known as Gādhi. Kānyakubja gained political importance in the seventh century A.D. after the decline of the imperial city of Pāṭaliputra. The Maukharis made it their capital and it became a glorious city when after the murder of the last Maukhari emperor Grahavarman, Harṣavardhana had to shift his capital from Sthāṇvīśvara to this place. The Chinese pilgrim Hiuen Tsang has given a glowing description of this city in his *Si-yu-ki*. There was a very large number of Buddhist monasteries and the Brahmanical temples. Though it lost its premier position for a short time, it retained its fame as the capital of northern India, and soon regained the imperial status under the Pratihāras - Nāgabhaṭa II, Bhoja Ādivarāha and Mahendrapāla. After a brief period of comparative eclipse during the decline of the latest Pratihāras, due to its sack and devastation by Mahmud of Ghazni, it regained its power and glory under the brave Gāhaḍavāla emperor Govindacandra. However, the next ruler Jayacandra lost it together with the empire to the Turkish invader Muhammad bin Sam, also known as Shihab-ud-Din Ghorī. Kānyakubja now lost its glory and imperial prestige for ever. The present town of Kanauj in the Fatehgarh district of U.P. is not even a ghost of its former self.

Karṇāṭa

In the Palam-Baoli Inscription of A.D. 1280, the people of this country are said to be greatly afraid of the might of Sultan Ghias-ud-Din Balban and are represented as taking shelter in the caves. This, of course, is only the proverbial flattery of a ruler, by a poet of his court. The country of Karṇāṭa of those days was more or less the Karnataka state of the present.

Kāśī

It is the famous holy city and a very popular place of pilgrimage on the Ganges for the Hindus. The city is held sacred for its temple of Śiva-Viśvanātha, to which a visit is a must for every pilgrim. Kāśī has been a great centre of Sanskrit learning where top most scholars from all parts of India, through the ages, came for study and participation in religious and literary contests. Being located between the two streams called Varuṇā and Asi, it has been called Vārāṇasī, reduced to Banaras by the process of phonetic decay. The old name has now been restored to the city. In the vicinity of the city lies the world famous place Sarnath which is sacred to the Buddhists of the world. It was here that the Buddha preached his first sermon.

Kedāra

It is mentioned in the Baijnath Śiva-Temple inscription dated A.D. 1204. Kedāra, or more properly Kedāranātha is a famous place of pilgrimage of the Hindus. It is located on the Himalayan height in the Gopeśvara (Chamoli) district of U.P. It is as highly sacred on account of its Śiva temple where one of the twelve *jyotirliṅgas* was installed by the great Vedāntist, Jagadguru Saṅkarācārya. The pilgrimage to this shrine can be performed in the Summer season only, because during winter it becomes entirely snow-bound.

Kerala

It occurs in the Palam-Baoli inscription dated A.D. 1280. The lower part of the Western coast of India, popularly known as Malabar coast, has been known since early times, as the Kerala country. In the Rock Edicts of Aśoka it is mentioned as Ketalaput. It figures in the *Rāmāyaṇa* of Vālmīki, in the geographical sections of the Purāṇas, and in the *Raghuvamśa* of Kālidāsa. It has the rare and proud distinction of being the home of the world renowned philosopher Jagadguru Saṅkarācārya. Before A.D. 1947, Kerala included the erstwhile Indian states of Travancore, Cochin and some adjacent areas. After merging all these and including all the Malayalam-speaking areas, the new Indian state of Kerala has come into being.

Khaṇi

This village is mentioned in the Brahmor Copper-plate of king Yugākaravarman, as a hospice (*maṭha*). It is situated to the east of the confluence of the Ravi and the Budhal rivers and still retains its old name.

Khonmosa

It is the present day village Khonamuh in the Srinagar Distt. of Kashmir. The stone inscription dated in the Kali year 4530, i.e. A.D. 1428-29, which belongs to the reign of Sultan Zain-ul-Abidin of Kashmir is lying in the village. This place has a picturesque situation. It lies on the road to the sacred place called Harṣeśvara, where the object of worship is a *Svyambhū Liṅga*. Above the village of Khonmuh, there is a sacred spring called Bhuvaneśa in this inscription, but now called Bhuvaneśvarī. The village has a great antiquity. According to Kalhaṇa, this village was granted as an *Agrahāra* to the Brāhmaṇas by king Khagendra whom Kalhaṇa has placed five generations before Aśoka. It is the birth place of the Kashmirian poet Bilhaṇa who has described it in his epic poem, the *Vikramāṅkadevacarita*, where he gives a fine description of its fields of saffron.

Kīragrāma

It is the ancient name of the town of Baijnath, near Palampur in the Kangra District of Himachal Pradesh. It is mentioned in the Śiva Temple inscription dated Śaka 1126 or A.D. 1204. The word Kīra has been often misunderstood. As pointed out by Aurel Stein in his note on *Rājatarāṅgiṇī*, VIII, 2767, the lexicographers quoted in the *Wörterbusch*, "represent Kīra as another designation of the inhabitants of Kashmir, but our own passage clearly precludes this identification". He thinks that the name Kīra was actually borne by some people or tribe in the vicinity of Kashmir, as shown by the Chamba Copper-plate grant of Āsaṭa, where the Kīra forces are described as "mighty blazing fires". Aurel Stein further remarks that "there is no other reference to Kīra in Kashmirian texts", Varāhamihira, too, in his *Brhatsaṃhitā* makes mention of the Kīras, as a people distinct from the Kashmirians. While enumerating the ethnic groups in North-West, (East, a mistake) he groups them with Kashmirians,

Abhisāras and Daradas. An identification of the people called Kīras has been given by A.H. Franke, which appears very convincing. A note sent by him to J.Ph. Vogel and published in the latter's *Antiquities of Chamba State*, at page 254, is very enlightening and we quote its relevant portion. He says, "the *Vaṁśāvali* of Chamba (verse 48) speaks of the conquest of Brahmaur, by Kīras, during the reign of Lakṣmī-varman, one of the early historical rulers of the country, I feel much inclined to identify the Kīras with the Tibetans whose Kings were often designated by the word *Khrī*, "throne". Vogel has noted several Tibetan inscriptions around Brahmaur. It is, therefore, quite clear that the Tibetans once occupied some area in Chamba and the neighbouring Kangra District. There seems to have been an important settlement of the Tibetans at Baijnath, which by virtue of their predominance was called as *Khrīgrāma* and, in course of time, was Indianised as *Kīragrāma*. It has nothing to do with *Kīra* which is a Sanskrit word for parrot.

Kirisindara

It is modern Kiriḥā or Kiria which is a part of Pāñjil *pargana* of Chamba District.

Kiṣkindhikā/Kiṣkindhā

Kiṣkindhā is mentioned in the Svaim Image inscription of *Rājānaka* Bhogaṭa, who was the son of Somaṭa born in the Keṣkindha-viṣaya (the District of Kiṣkindhā). There is also a mention of this place with a slightly different name, as Kiṣkindhikā, in the Sarahan *praśasti* of Sātyaki and Somaprabhā. There is no doubt that both the names belong to the same locality. We find that the Śiva temple mentioned in the Sarahan *praśasti*, is the temple at Saho, known as the temple of Candraśekhara, where the Svaim image is now preserved. Bhogaṭa was the father of Sātyaki who built this temple of Śiva-Candraśekhara at Sarahan. Kiṣkindhā, Svaim and Sarahan are very close to each other, all the three being situated in the same *pargana* previously called Himagiri, which has now been merged into the bigger *pargana* of Panjil, which is Pañthila of Chamba inscriptions. Vogel is perfectly right in concluding that Kiṣkindhā and Kiṣkindhikā are one and the same. These are the two names of Himagiri which, at present, is a small village. The occurrence of this name in the Svaim and Sarahan inscriptions

solves the problem of the identification of Kiṣkindhā and Gabdikā mentioned together, as Kiṣkindha-Gabdikā in the *Gaṇapāṭha* of Pāṇini. We have already seen that Gabdikā is the sub-tahsil of Brahmaur which is the original home of the Gaddi tribe, and is still called as Gadern. Kiṣkindhā, which is coupled with Gabdikā, can now be definitely located in the former *pargana* called Himagiri, but now known as the *pargana* of Pāñjil. V.S. Agrawala's identification of Kiṣkindha of Pāṇini with Khukhundo near Gorakhpur, in U.P. is far-fetched and untenable. He had correctly identified Gabdikā. It is difficult to explain why Patañjali regards both these places as outside Āryāvarta.

Kulikagoṣṭha

It is the present village Kulait, the find-spot of a Copper-plate grant issued by King Somavarman. It is situated in the *pargana* of Trehta (ancient Trighaṭṭaka) on the upper Ravi, in Chamba District.

Kurukṣetra

It is the famous and most sacred place of pilgrimage for the Hindus, known as the site where the great battle of the Mahābhārata was fought between the Kauravas and Pāṇḍavas. It is the head-quarter of the District of the same name in Haryana. King Somavarman of Chamba went on a pilgrimage to this holy place on the occasion of a solar eclipse. See Kulait Copper-plate inscription of Somavarman.

Lilha Maṇḍala

It is the ancient name of the modern *pargana* of Lilha in the Chamba Tahsil of the same district.

Mahārāṣṭara

It is mentioned in the Palam-Baoli inscription, and is identical with the present day state of Maharashtra, *mutatis mutandis*.

Maihila Maṇḍala

It is the same as Mehla *pargana* in Tahsil and District Chamba.

Makaravāhinī

It is mentioned in the Hatun Inscription of Paṭola Deva Śāhi of Gilgit. It is the name of a canal which was constructed by the minister Makarasimha, who named it after his own name.

Makuṭa

It occurs in the Tur image inscription of Thakkika. It is mentioned in the Chamba-*Varṣāvalī*, (verse 79). According to Vogel, it may be the ancient name of Tur which lies in Basu *pargana* of Chamba District.

Manoga

It is a village in the Gudial *pargana* of Chamba Tahsil.

Mindha

A Copper-plate grant of Saṁgrāma-varman was discovered here. It lies in the Panjil *pargana* of Chamba District, and still bears its old name.

Mungala

It is a village in the Panthila (modern Panjil) *pargana* of Chamba District. It is 2 miles to the south-east of Chamba town.

Nāḍāyaṇa

It is mentioned in the Naraina stone inscription dated V.S. 1384 which records the construction of a well by a trader named Śrīdhara. The old village of Nāḍāyaṇa has now become an industrial area of New Delhi, called Naraina.

Navagrāma

It is a village near Baijnath in the Kangra District of Himachal Pradesh. The two brothers Manyuka and Āhuka donated 4 *halas* of their land for providing the offering of victuals to the god Śiva.

Navagrāma-Draṅga

It is mentioned in the Peshawar Museum inscription of Vāhṇaḍaka. It appears to be the name of a watch station near some mountain pass, as the word *draṅga* denotes a watch-station for guarding a mountain pass and collecting customs.

Pāṅgati-Manḍala

It is mentioned in the Salhi fountain inscription of *Rājānaka* Ludrapāla and also in the Bento-Puhali inscription which is also engraved on a fountain stone. This ancient division of the Chamba forms at present the sub-tahsil of Pāngi, with

head-quarters at Kilar which is 68 miles from Chamba by the old road. Before the 11th-12th centuries A.D., it was held by the Tibetans. An indication of the Tibetan occupation is afforded by the survival of some Tibetan official designations. For instance, the word *Segāna* which occurs in the Salhi fountain inscription is not a Sanskrit word. It is to be derived from the Tibetan *Sogampa* which means a tax-collector or a custom-house officer. The valley of Pangi is very picturesque, but difficult of access.

Pānthila-Maṇḍala

It is the modern *pargana* of Panjil. It is situated immediately above the city of Chamba in Himachal Pradesh, between the right bank of the Ravi and the left bank of the Sal or Saho rivers.

Pañcapura

This historical place is mentioned in the Hansi stone slab inscription dated V.S. 1224. It is identical with the present town of Pinjore which lies on the Ambala-Kalka road five kilometers south of Kalka, the headquarters of Kalka Tahsil in the Panchkula District in Haryana. It was wrongly identified with Pakpattan in the Montgomery District of Punjab (Pakistan).

It is a place of considerable antiquity, as is evidenced by the remains of ancient Hindu temples, fragments of ancient sculptures, statues and carved temple stones found in and around the place. Fragments of inscriptions belonging to the Gupta and later periods were also found. On a stone beam of the roof of a covered tank there is an inscription belonging to A.D. 1168. The place has been mentioned by Abu-Rihan Al-Beruni in his *kitab-ul-Hind* and also by Minhaj-us-Siraj in his *Tabqāt-i-Nāsirī* which tells us that Sultan Nasir-ud-din Mahmud (A.D. 1246-66) defeated the king of Sirmur and plundered the place. It was again sacked by Timur in A.D. 1399. The place is note-worthy for its scenic beauty and is now famous for its terraced garden which was laid out after the model of the Shalimar garden of Lahore, by Fidai Khan, a foster brother of Aurangzeb. Sujan Rai Bhandari in his Persian history known as *Khulāsa-ut-Tawarikh* has noted that a Hindu temple of great antiquity known as Bhīmādevī existed here. It appears to have been pulled down during the reign of Aurangzeb, for there was no trace of it on the surface. Luckily the Department of

Archaeology, Haryana, carried out excavations on the site and has brought out substantial remains from the debris, which have been rearranged on the site and give some idea of the old temple.

Pārakamaṭa

It was the name of a *pargana* on the other side of the river Ravi opposite Chamba town. It is now called the *pargana* of Sach.

Pāṭalā or Pāṭala

It is mentioned in the Pehowa inscription of the reign of Mahendrapāla. It was one of the villages granted for the temples built at Pṛthūdaka by the three Tomara princes Gogga, Pūrṇarāja and Devarāja. It may be identified with the present day village named Patran in the Samana Tahsil of Patiala Distt. in Punjab.

Pṛthūdaka

This sacred town is the findspot of the inscriptions of the Pratihāra emperors Bhoja Ādivarāha and Mahendrapāla. Its present name is Pehowa. It is situated at a distance of 20.4 kilometers from Kurukṣetra. It is considered highly sacred by the Hindus. According to the *Viṣṇupurāṇa*, king Veṇa got cured of leprosy by bathing in the river Sarasvatī which flowed close to it. Veṇa's son Pṛthu performed here the funeral rites of his father and offered water to all and sundry. As a result the place came to be known as Pṛthūdaka. This sacred place is named after first *cakravartin* pṛthu, son of Veṇa. The earth is called pṛthvī after Pṛthu's name. His father Veṇa, who was very wicked, prohibited the worship of god and the performance of sacrifices. The sages are said to have beaten him to death. In the absence of a king anarchy prevailed on the earth. The sages then rubbed the right arm of Veṇa, and from it sprang the majestic pṛthu who was immediately declared king. Pṛthu found himself faced by a Herculian task. The earth had become barren, the terrain was difficult for cultivation. Her fertility had to be tapped to provide the people with food. Pṛthu removed the weeds and thorny bushes, levelled the earth and made it fit for cultivation, and all sorts of food-crops, fruits etc. were produced. In the Purāṇic accounts this is represented as "the milking of the earth" which is represented as a cow. As she had yielded her riches to Pṛthu, she came to be called after his name as Pṛthvī.

Pralamba-grāma

It occurs in two of our inscriptions - the Baijnath Śiva Temple *praśasti* and the Palam-Baoli or Asthal-Bohar inscription. The one in the Baijnath *praśasti* is to be identified with the modern town of Palampur in the District of Kangra, in Himachal Pradesh. The other one is the present day Palam, 12 miles S.W. of Delhi. It is stated to be only 5 *Kosas* from Delhi.

Sindhu

It occurs in the Palam-Baoli inscription. It is the river Indus.

Sumaṅgalā

It is the name of the village granted by king Vidagdha. It is identical with the present village of Sungal, 2 miles from Chamba town, on the bank of the river Sal. In the Sungal Copper-plate it has been placed in the Tāvasaka *Maṇḍala*, which is modern Tausa, a few miles from Chamba town.

Suśarmapura

It is mentioned in the Baijnath Śiva Temple inscription. It is the ancient name of the present-day city of Kangra, which was founded by king Suśarman who is described in the *Mahābhārata* as the king of Trigarta (*Rāja-Trigartānām*, MBH., IV, 30) and also as the lord of Prasthalā (*Prasthalādhīpaḥ*). The territory of Trigarta is identical with the modern hill district of Kangra also called Nagarkot. This name along with its famous fortress can be traced from the time of Mahmud of Ghazna. Alberuni mentions it in his *India*, II. This fort was considered to be impregnable. Mahmud captured the fort and destroyed the Hindu and Jain temples located inside. According to Utbi, Mahmud obtained immense wealth from the plunder of the fort. However, according to Col. K.A. Rashid the fort captured by Mahmud was that of Langarkot near Tarbela in Attock District of Pakistan. For the ruins of the Kangra fort and other antiquities of the place, see Alexander Cunningham, CASR, V, 155ff. For M.A. Stein's notes see *Rājatarāṅgiṇī*, V, 144n.

Suvarṇa-prastha

It is mentioned in the stone inscription of Vikrama year 1347, found at Sonipat. It is identical with the present town of Sonipat,

the headquarters of the District of the same name in Haryana. A Copper-seal belonging to some Copper-plate issued by the emperor Harṣa was also discovered here. While editing the inscription on this seal, Fleet had rightly spelt the name as Sonpat which is nearer the original Suvarṇa-prastha.

Saumaṭikas

A people named Saumaṭika have been mentioned in the Copper-plate grants of Somavarman and Somavarman and Āsaṭa. Vogel has derived this name from Sumata or Sumarta, a tract to the west of Balor and primarily a part of that state. Sumata was probably the original capital and name of Balor state. The descendants of the Saumaṭikas are the present Sumaria Rajputs who were famous for their martial qualities. They are still to be found in the neighbourhood of Sambarta, the Sumarta of yore.

Setubandha

It occurs in the Palam-Baoli inscription, and is the name of the famous bridge built by Rāma, near Rameswaram in order to cross over to Laṅkā (Ceylon).

Tāvasaka-Manḍala

It is mentioned in the Sungal Copper-plate of Vidagdha. It is the present day Tausā, a village situated between the right bank of the Ravi and the right bank of the Sal rivers. It was the headquarter of a district i.e. *Maṇḍala*. The present *pargana* of Rajnagar is roughly the Tāvasaka-Manḍala of old.

Tribhāṇḍanagara

It is mentioned in the inscription of Śatrughnadeva, found at Bhatinda in Punjab, and is identical with that town. The identification is confirmed by the name Trehnḍā which was used for Bhatinda, as late as the last quarter of the 19th century, as noted by Garrick, CASR, XXIII (1883-84), 2 ff.

Trigarta

It is mentioned in the Chamba Copper-plate of Somavarman and Āsaṭa; and in the Baijnath Śiva-Temple *praśastis* dated A.D. 1204. It is the ancient name of the territory lying between the rivers Ravi and Sutlej, and is roughly represented by the districts

of Jalandhar and Kangra. This name is very ancient. It is mentioned by Pāṇini who refers to its six constituents (Trigarta-ṣaṣṭha, V, 3,116). All the six units have been described as *Āyudhajīvins*, i.e. who made their living by the profession of arms. Pāṇini also calls this land as Jālandharāyaṇa, which finds an echo in the *Abhidhānacintāmaṇi* (iv.24) of Ācārya Hemacandra who says, "*Jālandharas-Trigarttās-syuh*", indicating that both are synonymous. The Trigartas are mentioned in the *Mahābhārata* and the *Bṛhatsaṃhitā* of Varāhamihira, along with other republics such as Yaudheyas, Śibis and Rājanyas. Certain copper-coins bear the name of this republic (*Trakata janapada*) in characters of the first half of the 2nd century B.C. (J. Allan, *Coins of Ancient India*). This also points to its antiquity.

Trighaṭṭaka

It is mentioned in the Copper-plate grant of Somavarman and also in the Pehowa inscription of the time of Bhoja. It is the present-day Trehta, a tract along the upper Ravi above its junction with the Budhil river in Chamba District. According to Vogel, "the name Trighaṭṭaka points to the existence of three *Ghaṭṭakas* or passes. There are, in reality, three roads which lead from this part of the Ravi valley across the Dhaula Dhar into Kangra. Their names are Alaka-dā-ghāṭ, Surai-dā-ghāṭ and Sarali-dā-ghāṭ. The one first mentioned leads to Dharamsala (Bhagsu), the other two to Palampur."

Uccāpurī

It is mentioned in the Palam-Baoli inscription as the original home of the family of Uḍḍhar. This city was situated near the confluence of the Punjab rivers Jhelum, Chenab and Ravi with the Indus. It is identical with the modern town of Uch in the Bahawalpur District of Pakistan. As the rivers have changed the courses in the centuries that have elapsed, Uch is now quite distant from the confluence of olden times. At present the united stream of the five rivers is called Panjnad, which joins the Indus, a few miles above Mithankot in Dera Ghazi Khan District in Pakistan and the confluence is quite distant from Uch.

Udabhāṇḍapura

This ancient city figures in the Hund inscription of the Śāhi emperor Jayapāla as the place of his residence and that of his

illustrious father Bhīmadeva. It was situated on the right bank of the Indus, the sanctity of which at this point has been compared with that of the Sannihita tank at Kurukshetra. This glorious capital of the Śāhis is at present only a small village called Und or Hund. Its antiquarian remains were first noticed by General Court, a French Officer in the army of Mahārājā Ranjit Singh of Panjab (*JASB*, V, 395). The marble slabs bearing the inscription which mentions Anantadeva were discovered here by Sir Alexander Burnes, who removed them to Calcutta. Another inscription of the Queen Kāmeśvarīdevī, also engraved on marble, was also found here. Sir Aurel Stein takes it as the ancient capital of Gandhāra which is repeatedly mentioned by Al-Beruni as Waihand (*KH*, Eng.tr.I.206, 259,317). It is about 15 miles from Attock and lies in the Mardan District of N.W.F.P (Pakistan). The Śāhis lost it to Mahmud of Ghazni after the defeat of Jayapāla in A.D. 1009. Kalhaṇa mentions it thrice in his *Rājatarāṅgiṇī* (V,152-155; V, 232 and VII, 1081). Jonarāja also mentions it in his history, (V,372). Sir Alexander Cunningham found many Indo-Scythian coins in the washings of the sand from the Indus flowing close to the village of Und or Hund. He also found numerous old remains built into the ruined houses of the place. (*Ancient Geography of India*, ed. S.N. Majumdar Sastri, 61-66).

The Chinese pilgrim, Hiuen Tsang has mentioned *U-to-kia-han-cha* and calls it a great and rich city. "Its inhabitants were rich and prosperous. Valuable merchandise and mixed goods from all quarters were amassed here. The south side of the city rested on the Indus. This *U-to-kia-han-cha* of the Chinese pilgrim has been identified with Ohind by V.St. Martin. Hiuen Tsang's form correctly explains the derivation of word *Uda* = *udaka* (water) according to Pāṇini VI, 357 (*udaksyodaḥ saṁjñāyām*); and *bhāṇḍa* becomes *handā*. Stein has clearly explained the modern variants Und and Hund. He says, "The name as I heard it, was pronounced Und by those inhabitants whose mother tongue is Western Panjabi. In the mouth of the Pathan landowners who speak Pushto, it sounded like Hind" M.A. Stein, *Rājatarāṅgiṇī*, Eng. translation, II, 338.

The city was destroyed sometime after the defeat of Trilocanapāla at the hands of Mahmud and Kalhaṇa wistfully records, "I have not described here at length how rapidly the

royal glory of the Śāhi has vanished - even their very name." (*Rājatarāṅgiṇī*, VII, 66, English trans., Stein.)

Vājirasthāna

It occurs in the Barikot stone inscription of the Śāhi emperor Jayapāla. It seems to be identical with the present day tribal territory of Waziristan in the Peshawar District of N.W.F.P. in Pakistan.

Viḍavikā

It is mentioned in the Brahmaur Copper-plate grant of Yugākaravarman of Chamba, as the village where some land was granted to Brāhmaṇas, by this King. Vogel has identified it with Barai, which lies half way between Brahmaur and Khani.

Vindhya

It occurs in the Delh-Topra Pillar *praśasti* of Viśaladeva Vīgraharāja IV and in the Palam-Baoli inscription. It is the well-known mountain range of India, which is almost a dividing line between Northern and Southern India.

Vipāśā

It is mentioned in the Palam-Baoli inscription as one of the rivers which join the Indus. It is the present day river Beas which rises from the Rohtang pass in Himachal Pradesh and passing through Kulu, Kangra, joins the Sutlej near Hari-ke near Ferozpur in Indian Punjab.

Vitastā

It is mentioned in the Palam-Baoli inscription. It is a river now called Jhelum, which rises from the Vernag spring in Kashmir, where it is still called as Vyath. Flowing South-West, it joins the Chenab in Panjab (Pakistan).

Yakṣapālaka

It occurs in the Pehowa inscription of the reign of Mahendrapāla, as one of the villages granted for the Viṣṇu temples built by the Tomara brothers Gogga, Pūrṇarāja and Devarāja. It has been identified with the present village of Jakhepāl in Sunam Tahsil of Sangrur District, in Punjab.

Yoginīpura

This ancient name of Delhi, occurs in a number of medieval inscriptions and appears to be as popular as Ḍhillikā, as can be noticed in the following line in the Palam-Baoli inscription.

योगिनीपुरमिति प्रथिताभिधाने । दिल्लीपुरे पुरपतिः सुकृती बभूव । ।

It also figures in the Battiagarh inscription, dated V.S. 1385, as the place of residence of Sultan Nasir-ud-Din Mahmud (*EI*, XII, 44ff). It is also mentioned in the Kumbhalgadh inscription (4th slab), dated V.S. 1517, where Mahārāṇā Kumbhakarna claims to have captured, Yoginīpura.

योगिनीपुरमजेयमप्यसौ योगिनीचरणकिंकरो नृपः (*ibid.*, XXI, 287, verse 247). Delhi seems to have got this name because of the temple of Yogamāyā, another name of Durgā, which still exists in the Qutb Minar complex, which is the Ḍhillikā founded by the Tomaras, as mentioned in several inscriptions (see Ḍhillikā).

OFFICIAL DESIGNATIONS

Abhitvaramāṇa

This official designation occurs frequently in the land-grants from Chamba. It is also met with in the Nalanda Copper-plate grant of the Bengal king, Devapāla. This officer might have been a special messenger who was put on urgent duty to be performed speedily. D.C. Sircar calls him a letter carrier.

Bhaṭa

Most epigraphists take this word in the literal sense of 'Soldier'. However, Vogel thinks that in the Chamba inscriptions it should be taken in the sense of a 'servant'. He further remarks, "I presume, when combined with *cāṭa* it has to be taken in the sense of 'an official subordinate to the head of the pargana'.¹⁷ Early epigraphists translated *bhaṭa* as 'regular troops'.

Bhogapati

Bhoga appears to stand for a territorial division the exact nature of which is uncertain. D.C. Sircar quotes an analogous term-*Bhuktipati*. But as the word *Bhukti* is often used in the inscriptions in the sense of a provincial division, such as Tīrabhukti, Daṇḍabhukti, etc. We may not equate the two. *Bhoga* seems to be a small unit of land assigned to some one in lieu of regular cash payment. It may be compared with *jāgīr* or *inām* of later times, as pointed out by D.C. Sircar. We find reference to such a *jāgīr* in the Bhumra Pillar inscription¹⁸ where a *bhoga* called Śarvanātha-*bhoga* situated in the kingdom of *Mahārāja* Hastin is mentioned. A village named Āmloda was a *bhoga* of *Mahārāja* Śarvanātha who was holding it as a personal possession.

Cāṭa

This word often occurs with *bhaṭa*. The persons bearing these two designations were debarred from entering the *agrahāras*, i.e. villages granted in charity, by the kings to the Brāhmaṇas. These *agrahāras* were regarded as *acāṭa-bhaṭa-praveśya*. This expression

17. ACS-I 132.

18. J.F. Fleet, *CII*, III (1888), 110-111.

has been translated by epigraphists like Fleet and Bühler as 'not to be entered by irregular and regular troops'. Thus according to them *cāṭa* meant 'an irregular trooper'. However, there is neither any authority nor any argument in favour of this interpretation which seems to be a mere guess based on the occurrence of the word *bhaṭa* along with it. The word *cāṭa* occurs in the *Yājñavalkya-smṛti*¹⁹ where it is explained by the commentator as चाटाः प्रतारकाः विश्वास्य ये परधनमपहरन्ति । "Cāṭas are swindlers who win confidence of a person and deprive him of his money". It is mentioned in Śaṅkarācārya's commentary on the *Bṛhadāraṇyakopaniṣad*. The writer of a gloss on this commentary, Ānanda-Jijñāsu, explains it as "आर्य-मर्यादां" भिन्दानाश्चाटा विवक्ष्यन्ते । "Those who transgress Āryan norms are called Cāṭas". However, even this does not carry us nearer the sense intended in the inscriptions. Sometimes we find that the word *chattra* occurs in combination with *bhaṭa* instead of *cāṭa*. The former might have meant the king's umbrella-bearer. The word *cāṭa* may, therefore, be understood to be a close attendant of the king, who could thus be a source of harassment for the villagers. Vogel connects it with the modern word *cāra* which was till recently the designation of the head of a *pargana* in Chamba state. He was responsible for the internal management of the district, for the collection of revenue and the apprehension of criminals. It was also his duty to collect load-carriers and supplies when the head of the state or other dignitaries visited the district. The duties of *cāṭas* of the Chamba grants were probably the same as those of the *cāra* in later days. That is why their entry into the *agrahāras* was debarred.²⁰

Cauroddharaṇika

This word occurs in the records of land-grants of various periods. Fleet explained it as "one who is entrusted with the extermination of thieves".²¹ D.C. Sircar thinks that this was the designation of an officer whose duty was to recover stolen property.²² As *caura* means 'a thief' and not the stolen goods,

19. चाटतस्करदुर्वृतमहासाहसिकादिभिः । पीड्यमानाः प्रजारक्षेत्कायस्थैश्च विशेषतः । । *Yājñavalkya Smṛti*, आचाराध्यायः राजधर्मप्रकरणम् ३३६.

20. ACS, I, 131-32.

21. CII, III, 216.

22. IEG, 72.

we may take this as a designation of the officer for eradicating the crime of theft.

Chatracchāyika

He was the personal attendant of the king and held an umbrella over the king's head. As the parasol is a symbol of royal power, the kings in ancient India were usually accompanied by parasol bearers.

Daṇḍavāsika

This seems to be a variant of *Daṇḍapāsika* which frequently occurs in the charters of land-grants. It means "one who holds the noose of punishment." The noose may be some sort of contrivance like present day handcuffs. However, in the Salhi Fountain inscription, *Daṇḍavāsika* seems to be the designation of a District Officer in Pangi. The *Wörterbüsch* renders it as 'a door-keeper'. However, in our opinion the door-keeper might have been called a *Daṇḍika*.

In the opinion of Vogel, *Daṇḍika* was an officer who was in charge of "criminal justice". However, we prefer to regard him as a 'staff-bearer' whose duties must have been akin to that of the *Pratihārī* or door-keeper.

Dūta

Literally it means a messenger, but in the land-grants it appears to have a technical sense. We find that in the copper-plate grants persons of very high status, even members of the royal family very often acted as a *Dūtaka*. It may, therefore, be taken for certain that any person who conveyed the king's order pertaining to the grant of land to the record office of the king as well as to the donees, was called *Dūtaka*. He was a responsible and a trustworthy person in the eyes of the king. In one case a *Mahāmātya* figures as a *Dūtaka*, i.e. *Dūta*. D.C. Sircar thinks that *Dūtaka* seems to be responsible for placing the document of the grant in donee's hands.²³

Gamāgamika

V.V. Mirashi has explained the nature of the office of *Gamāgamika* on the basis of the *Śukranītisāra*. According to him,

23. *Ibid.*, 104.

Gamāgamika was an officer whose duty was to keep a watch over persons coming into and going out of a town or village. According to the *Śukranītisāra*, officer with such a designation was in charge of a *pānthaśālā* i.e. a travellers' rest-house, where the particulars about every traveller such as his name, residence, caste, family and destination were recorded. In case he had any weapons with him, those were taken from him and returned to him when he left the rest-house.

Gaulmika

This designation is derived from the Sanskrit word *gulma*²⁴ which means a 'police or military station'. Therefore the officer called *Gaulmika* was a person holding charge of a police or military station. The word occurs in the Gupta inscriptions where Fleet had wrongly translated it as a 'forest officer'.

Hasty-aśv-oṣṭra-bala-vyāpṛtaka

This designation occurs in the Chamba grants only. It applied to an officer who was in charge of the military forces of three types viz. an Elephant corps, the Cavalry, and the Camel corps. Some writers have doubted the existence of such a full-fledged army wing of a small state like Chamba in ancient times. However, there is nothing to doubt its existence, in the army of the Chamba state. It appears to have been a small wing as one officer held charge of three kinds of forces.

Karaṇakāyastha

This official designation occurs in the Chamba Copper-plate of Somavarman and Āsaṭa and again in the Thundu Copper-plate of Āsaṭa. Both Kielhorn and Vogel have rightly explained the word *karaṇa* as 'a legal document', 'a deed'. P.V. Kane also says that *karaṇa* means 'a written document'. He quotes *Manusmṛti*, VIII, 51-52, 154 in his support. *Kāyastha* usually means 'a writer'. Therefore, *Karaṇakāyastha* means 'a writer of legal documents'.

24. Cf. Manu, 7,114

द्वयो स्त्रयाणां पञ्चानां मध्ये गुल्ममधिष्ठितम् ।

तथा ग्रामशतानां च कुर्याद्वाष्ट्रस्य संग्रहम् । ।

Kullūka explains गुल्म as रक्षित् समूहम् । । According to V.S. Apte, *Gulma* is a division of army consisting of 45 foot, 27 horse, 9 chariots and 9 elephants. In the *Medinikoṣa* and *Viśvakoṣa* also it is explained as a division of the army.

Kāyasthas were a class of clerks and are often mentioned in ancient Indian inscriptions and Sanskrit literature. They were notorious for their rapacity and deceitful nature. Two Kashmirian poets, Kṣemendra and Kalhaṇa have depicted their oppressive behaviour with the peasants. They were virtually a terror for the peasantry. In the *Yājñavalkya Smṛti*, the king is enjoined to protect his subjects, with special care, from the Kāyasthas.²⁵

Koṭwala

This occurs in the Pinjor Baoli Beam inscription dated 562. It is derived from the Sanskrit word *Koṭapāla* which meant the 'guardian of the fort'. It corresponds with the modern word *Kotwal*, which is used for the city police officer.

Khaṇḍarakṣa

As remarked by Vogel, it is the same as *Khadgarakṣa* of the Chamba Copper-plate of Somavarman and Āsaṭa. He was the sword-bearing body-guard of the king.

Koṣṭhaka

In Chamba, as elsewhere in ancient India, the land-revenue was collected in kind i.e. grain etc. For storing this grain the state had to maintain a store-house at the *Pargana* headquarters where the revenue was collected. This store-house was called *Koṣṭhāgāra*, and the officer in-charge of the grain-store was known as *Koṣṭhaka*. Other state-employees also resided in this office-complex. The *Śegāna* of Pangī who was a revenue officer was called *Koṣṭhaka*. The modern term *Kothi* for the *Pargana* office, is derived from the ancient *Koṣṭhāgāra*.

Koṭādhpati

This official designation is mentioned in the Pinjor Baoli Beam inscription dated 562 Harṣa Era and stands for the senior-most officer in a fort. He was a military officer whereas the *Koṭapāla* seems to be the police officer of the city.

Kulika

It occurs in the Kulait Copper-Plate grant of Somavarman, king of Chamba, together with *Khaśa* and other State officials.

25. See f.n. 19 above.

Both *Kulika* and *Khaśa* also occur in the Nalanda Copper-Plate of Devapāla with Oḍra, Mālava, Hūṇa, Karṇāṭa and Lāṭa; all of whom have been regarded as non-Aryan by Vogel. However, neither Mālava nor Lāṭa can be regarded as non-Aryan people. Regarding *Kulika* Vogel thinks that there was a tribe of this name which had a settlement in Chamba which was known as Kulikagoṣṭha and the modern name Kulait is derived from this. Vogel further thinks that like the Khaśas in Kashmir history, the Kulikas of Chamba also were mercenary warriors and were employed as captains. This according to him, explains their mention amongst other state officials. However, the word *Kulika* occurs in several inscriptions and sealings of the Gupta period. In the Damodarpur Copper-Plates of Kumāragupta I, and Budhagupta and in the clay-sealings discovered by T. Bloch in his excavations at Basarh (ancient Vaiśālī in Bihar) the word occurs along with those of *Nagaraśreṣṭhī*, *Sārthavāha*, *Prathamakāyastha*. Most of the epigraphists, take *Kulika* or *Prathama-kulika*, in the sense of the chief of the Artisans who was also a member of the Advisory Board consulted by the District Administrator. The word has been explained by Bhānuji Dikṣit in his commentary on *Amarakośa*, as *Kāru-saṁghe-mukhyasya* i.e. chief of the guild of Artisans. Only D.R. Bhandarkar regards him as representing the Zamindar class.

Kumārāmātya

This term occurs in several Copper-Plate grants of Chamba. This title of an officer has been frequently met with in the Gupta inscriptions, those of the Maitrakas of Valabhī, and many other later dynasties, the Pratihāras, the Pālas, the Gāhaḍavālas etc. Bühler explained it as 'prince's councillor'. Fleet followed him, and assigned this very meaning to it in his *Gupta Inscriptions*. Vogel rendered it as "Councillor of the Crown-prince and added, "It seems that in the days of the Imperial Guptas, there existed, side by side with the State Council a special council to advise the heir-apparent who usually took part in the state affairs as co-regent (Skt. *Yuvarāja*). Vogel was aware of the discovery of the clay sealings at Basarh and had noted the fullest legend on one of them as given by Bloch which runs as *Śrī-yuvarāja-bhaṭṭāraka-pādīya-kumārāmātyādhikaraṇasya*. Vogel translated it as "(Seal) of the Court (or Office) of the Prince's Councillor(s) (attached to) His Highness, the illustrious, the lord Heir

Apparent." Thus in spite of having studied the Basarh sealings, Vogel followed Bühler and Fleet in explaining this title. But he missed what was really note-worthy, i.e. the legend on one of these sealings which runs, as "*Śrī-Paramabhaṭṭāraka-pāḍīya-kumārāmātyā-dhikaraṇasya*", meaning "of the office of the Kumārāmātya serving under the illustrious Supreme-lord i.e. the king." In the face of this seal Bühler's and Fleet's renderings 'Prince's Councillor' becomes untenable, for a *Kumārāmātya* was not only a councillor of a prince but also that of the King. Further the discovery of the five copper-plates from Damodarpur showed that the designation *Kumārāmātya* was given to District Officers or *viṣayapatis* also. Further we may also note that Hariṣeṇa, the *Sandhivigrahika* of Samudragupta, and Śikharasvāmin, the chief minister of Candragupta II, also had the title of *Kumārāmātya*. Therefore, the conclusion is irresistible that *Kumārāmātya* was a designation of the higher cadre of Govt. Officers who were appointed, like the erstwhile I.C.S. and the present I.A.S., to various high posts in the administration. *Kumārāmātya*, therefore, has to be explained as the designation of the Civil Officers of the highest cadre in the state administration.

Mahākṣapaṭalika

An officer of this designation is mentioned in the Brahmaur Copper-Plate grant of Yugākaravarman, and the Thundu Copper-Plate grant of Āsaṭa. The word *akṣapaṭala* is formed by the combination of two Sanskrit words '*akṣa*' meaning '*vyavahāra*' i.e. legal cases, and *paṭala* meaning 'assemblage'. Therefore, it means either 'a court of law' or 'a depository of legal documents' i.e. an 'archive'. Fleet translates it as 'Record Office' or 'Court of Rolls'. An *Akṣapatalika* would, therefore, be either a judge or a 'Keeper of Records'. M.A. Stein, however, has translated it as "Accountant General" on the strength of a gloss which explains it as *gaṇanādhīpatisthāna*, i.e. the office of the Accountant General.²⁶ However, in our inscriptions he appears to have been a 'Keeper of records'.

Mahāmātya

It occurs in the land grants of Somavarman. This was the designation of the Prime Minister of the Chamba State.

26. M.A. Stein, *KRT.*, Trans. V, 301, f.n.

Nihelapati

This official designation occurs in the Nirmand Copper-plate and also in the Chamba grants. It is an obscure term for which no information is available from the lexicons nor even from the works on polity and administration like Kauṭilya's *Arthaśāstra*. Nihela might have been a territorial unit or a tax peculiar to these parts of India; but we have no evidence on the basis of which a decision may be taken.

Pramātr

This term occurs in the Baijnath Śiva Temple inscription, where the author of the inscription, Rāma, speaks of his father Bhṛṅgaka, as a *Pramātr* in Kashmir. Vogel has referred to the verse No.I, 70, in the *Rājatarāṅgiṇī* of Śrīvara. He regards this officer as "an officer entrusted with the administration of justice". It can, however, be derived from the Sanskrit verb *mā* to measure preceded by the preposition *pra*, which means 'to measure'. Therefore, *pramātr* might have been an officer connected with the operation of measuring the land for the purpose of assessment of revenue, just like the *rajjuka* in times of Aśoka. Alternatively it can be suggested that he measured the grain-produce for determining the state's share as a tax.

Prāntapāla

This designation of an officer occurs in the copper-plate grants of Chamba. Literally it means 'the guardian of the frontier'. The kings of Chamba appear to have appointed officers to look after their territory situated along the frontiers of the state where it was vulnerable to attack by the hostile neighbours.

Pratihāra

This official name is mentioned in the Salhi Fountain inscription. Ordinarily it is the designation of an official who regulated ingress into the royal chamber. We find from the inscriptions that this office was held by high officers who enjoyed the confidence of the king. He was not an ordinary 'door-keeper'. In the present context Vogel regards him as the ancient equivalent of the present day *likhnihara* who is the deputy of the *car* in the *pargana* who keeps the revenue accounts and also performs clerical duties.²⁷

27. ACS-I, 135. See also D.C. Sircar, *IEG*.

Rājāmtya

According to E.Senart, it means a royal officer (*EI*, VIII, 91). It is the designation of any minister of the king. H.N. Randle translates it as 'Royal Councillor'. (*ibid.*, XXVI, 12).

Rājānaka

Literally it means a 'person who is "little less" in rank than the king. In Kashmir it was a title of honour conferred on a person for the services rendered by him to the king. In Chamba this was the title of the vassals of the king who held small units of territory as its rulers. It was a title of feudatories as we have for instance a *Rājānaka* named Bhogaṭa in Chamba.

Rajasthānīya

Officers of this designation are mentioned amongst the various officers who are addressed in the copper-plate grants to be aware of the fact that such and such land has been gifted away; but it is not clear from any inscription from Chamba as to what was the nature of his office and what duties were performed by him. The function of this officer is explained in the *Lokaprakāśa* as "looking after the protection of the subjects." That this is the right meaning is supported by the Mandasor inscription dated M.S.589, where it is said of a *Rājasthānīya*, that "he protected the region between the Vindhya and the Pāriyātra mountains upto the ocean, for the well-being of the people". (Fleet, *CII*, III, 157). This clinches the issue. His status was less than that of a provincial governor. An officer of this designation is mentioned in Kalhaṇa's *Rājataranginī*, where, according to Stein, his functions appear to be akin to those of the Chief-Justice.

Sarbhaṅga

An officer of this designation is mentioned in the Chamba Copper-plates. He is the same as the *Sarāṅgha* of the Hatun Rock inscription. It occurs in its Sanskritised form *Śarabhaṅga* in the Sanchi inscription of Candragupta II, dated G.S. 93, as also in the Nalanda Copper-plate of Devapāladeva. As the word is not of Sanskrit origin it has baffled many an epigraphist. Vogel left it unexplained. B.C. Sen explained it thus: "The Sarbhang may have been an officer whose usual function was to accompany

the king on his hunting expeditions. The use of arrows was the characteristic mark of his service, and to look after all business relating to such activities of his master."²⁸ It is difficult to imagine how Sen arrived at such an explanation which is far from being correct. R.G. Basak was within an ace of the correct meaning when he observed that "it may be the designation of superior officers in the army equipped with bows and arrows."²⁹ He seems to be connecting the word with Sanskrit *śara* meaning an arrow. It was D.C. Sircar who first gave the proper and correct explanation. He said that it was derived from the Persian word *Sarhang*, which means 'the hand of military force, or possibly a military Governor.'³⁰ A similar explanation has been given by N.P. Chakravarti.³¹

Śaulkika

The duties of this officer were akin to those of a collector of octroi, tolls, and custom-duty, all of which are covered by the term *śulka* which occurs in Sanskrit works from early times. In the *Arthaśāstra* it appears to be a custom-duty levied on merchandise and was collected at ferries, custom-houses or octroi-posts. The *Amarakośa* gives it in the sense of *ghaṭṭādideya* i.e. taxes payable at the *ghāṭa* or ferries or frontier posts.

Segāṇa

This officer is known from the Salhi Fountain inscription. We do not find the mention of this designation in Sanskrit literature nor in the Sanskrit inscriptions from other parts of India. The nature of this officer, therefore, remained obscure. It was A.H. Francke who suggested to Vogel, that this word may be a corrupted or rather Indianised form of the Tibetan word *Sogampa*, meaning a 'custom-house officer' or a 'tax-collector'. That explanation appeared very likely because the Salhi Fountain lies in Pangri Tahsil which was under Tibetan rule for a long time. So the word may be a survival of the times when Tibetan

28. IC, VII, 309.

29. *Pāla Sāmrājyer Śāsanapraṇālī*, Pravasi, B.S. 1343, 1-9.

30. IEG, 300-01.

31. *Hatun Inscription of Paṭoladeva Śāhi*, EI, XXX, 226-31.

administrative terminology was prevalent in this part of Chamba. Vogel remarks, "Anyhow we may assume that the functions of the *Segāṇa* were subsequently the same as those of the head-official of Pangi who until recent times bore the title of *Palasara*. This term which is not found in other parts of Chamba is the designation of the head of a *pargana* in Mandi State, and is known to have existed in Kullu also where it has been replaced by the term *Negi*".

Tarapati

The Sanskrit lexicons explain the word *tarapaṇya* as the tax for crossing a river etc. We can, therefore, infer that *Tarapati* was an officer who supervised the collection of ferry-dues.

Uparika

Officers with this designation are mentioned in the copper-plate grants from Chamba District. The mention of such an officer in the Damodarpur Copper-plates belonging to the time of the Gupta emperors Kumāragupta I, Budhagupta and Viṣṇugupta help us to clearly understand the nature and status of this officer. Here we find that officers governing a province which was called a *bhukti*, had the designation of *Uparika*. In the Damodarpur plate dated Gupta year 124, a person named Cirātadatta holding the office of an *Uparika*, was governing the province of Puṇḍravardḍhana. B. Ch. Chhabra³² has invited attention to a reference in the *Bṛhaspati Smṛti* as quoted by Viśvarūpācārya in his commentary on the code of Yājñavalkya (I.307) where an *Uparika* had twofold authority, judicial as well as administrative. Since in the Damodarpur Copper-plates, the *Uparika* appoints the *Viṣayapatis* (District Officers) his status appears to be that of a Viceroy.

Vetālika

The royal attendant who carried *vīṭikās* for the king. A *vīṭikā* has been finely described by Vogel as 'a preparation of the areca nut enveloped in a leaf of the betel plant'. We may therefore call this officer or royal servant as 'a betel carrier'.

32. D.R. Bhandarakar Commemoration Volume, 231-32.

Viniyuktaka

Officers with this designation are mentioned in some of the copper-plate grants from Chamba, but their exact function is not specified anywhere. The word is often accompanied by another official designation, *Āyuktaka*, which is a general term for a government employee holding some responsible administrative post. *Viniyuktaka* seems to have been an officer junior to the *Ayuktaka* and having some administrative duties.

Virayātrika

The name of an officer with this designation occurs in the Chamba Copper-plate grant of Somavarman and Āsaṭa. It also occurs in a slightly Prakritised form - *Virajātrika*, in the Sungal Copper-plate of Vidagdha and the Thundu Copper-plate of Āsaṭa. The significance and nature of this designation is not explained anywhere. Relying on a literal derivation we may call him 'an officer who undertook heroic and hazardous exploits.'

Viṣayapati

This officer finds mention in the Sungal grant of Vidagdha, but as the word *viṣaya* as a territorial unit does not occur in the Chamba inscriptions and since Chamba was divided into units called *maṇḍalas*, Vogel has doubted whether there were officers of this designation in the Chamba administration. But we also do not get in the Chamba copper-plates the mention of an officer such as a *maṇḍala-pati*. Therefore, we can presume that the officer called *Viṣayapati* held the charge of a *maṇḍala* or District. The *Viṣayas* existed in Kashmir and in the adjacent Darada kingdom of Gilagittā. There is mention of a *viṣaya* named Hanesara in the Hatun inscription.

ADMINISTRATIVE AND FISCAL UNITS

Maṇḍala and Viṣaya

From the epigraphic records of Chamba it appears that the state was divided into districts which were usually called *maṇḍala*, several of which are mentioned in the inscriptions, e.g. Pānthila *maṇḍala*, Tāvasaka *maṇḍala*, Pāngati *maṇḍala* etc. We don't find the specific designation of the person who held charge of a district, but we do come across the designation *Viṣayapati* in the Sungal Copper-plate grant of Vidagdha. This officer must have been in-charge of a *maṇḍala* which might have been sometimes called a *viṣaya*. In Kashmir *viṣaya* definitely stands for a district. A *viṣaya* named Hanesarā is mentioned in the Hatun inscription of the reign of Navasurendrādityanandi Paṭolaśāhi. A district appears to have been sometimes called simply *deśa*. A *Deśādhipati* is mentioned in the Khunmuh inscription of the reign of Zain-ul-Abidin as ruling over the Khagendrāgrahāra. The lowest fiscal unit was the *grāma* or the village. Though we do not meet with such names of officers like *grāma-mahattara* or *grāmika*, we come across a designation *Bhogika* which sometimes means 'Chief of a village'. Another fiscal unit, *Pratigaṇa* is mentioned in the Sarban stone inscription dated V.S. 1384, where the village Sārabala is said to be situated in the *Pratigaṇa* of Indraprastha. The Sanskrit name *Pratigaṇa* stands obviously for the current word *pargana*.

LAND SYSTEM AND FISCAL DUES

Ownership

The question of the ownership of land is a very ticklish one because the evidence is often open to different interpretations. For instance, while the power of the king to make grants of particular fields or even whole villages, is apparent from the records of the grants of land engraved upon copper-plates and also from the emphasis in Dharmaśāstras on the merit of making gifts of land and the detailed instructions for the drafting and preparation of documents for registering those grants, it is urged that it was not the land which was actually parted with but only the state dues from those lands were made payable to the donees. Without going into further detailed argument we refer the inquisitive reader to the works mentioned in the foot-note³³.

In the Chamba District there were lands which were the exclusive personal property of the King and of other members of the royal family. These holdings, however, do not appear to have been very extensive. The bulk of the land belonged to the persons who cultivated it. To use modern terminology the bulk of the land was held in peasant proprietorship. Some arable and fallow land belonged to the King.

Types of land

The arable land was of various types the following of which are mentioned in the inscriptions. Firstly, there was *Polācyā* land. This was constantly under cultivation. A second category was that of *Kulhika*. This type is mentioned in the Brahmapur Copper-Plate of Yūgākaravarman. This was the type which was irrigated by means of natural channels for which the Sanskrit word was *Kulyā* which changed into *Kūhla* in the spoken language. A third class was *vāpyā*, that which was irrigated by artisan wells, the Sanskrit *vāpī*. It is sometimes explained as land which can be sown, from the Sanskrit root *vap* meaning 'to sow'. However, as arable land has already been classified as *polācyā*, *vāpyā* should preferably be regarded as land irrigated from *vāpīs* or the artisan wells. Besides these categories, we come across

33. U.N. Ghoshal, *The Agrarian System of Ancient India*, Calcutta, 1929; Lallanji Gopal, *The Economic Life of Northern India*, Delhi, 1965; S.K. Maity, *Economic Life in Northern India in the Gupta Period*, Delhi, 1970.

some words indicating different types of land in the rural areas. The level ground where agriculture was the easiest, was known as *sama*. Another type was *Audaka*. This was the swampy land. The expression seems to be derived from Sanskrit *udaka* meaning water. Another type was known as *dvesa-bhūmi*. The meaning of the word *dvesa* is not known. Besides cultivable land, there were the grazing grounds termed as *gavyūti* in the copper-plate charters. There were also pastures termed as *gocara*, and forests called as *jaṅgala*. There were vegetable growing fields named as *śāka-vāṭikā*. In the Sungal Copper-plate we come across barren or fallow land called *khila* and semi-barren land known as *upakhila*. In Chamba, three means of irrigation were available, *Kulyā*, *Vāpī* and *Prasravaṇa*. The first were the natural channels flowing from the springs. The second were the artisan wells and the third were springs of which there was a large number all over Chamba, as it appears from the fountain-inscriptions.

Taxes

All land under cultivation was subject to the payment of taxes, except that belonging to an *agrahāra*, which may consist of one or more villages, a part of village or even a few fields which were charitable donations made to Brāhmaṇas, and regarded as sacred (*brahma-deya*). An *agrahāra* or *brahma-deya* is defined in the lexicons as follows: *agram brāhmaṇa-bhojanam/tadartham hriyate prthakkriyate iti agrahārah/* i.e. land separated from the tax-paying holdings and set apart for the maintenance of Brāhmaṇa families. It is from the character of grants of land that we obtain information about the various kinds of dues payable to the state. There seems to have been no intermediaries as supposed by some modern historians. The donees cannot be called intermediaries for they did not pass on the taxes or even a part of them to the state, but kept the whole of the receipts for their own use. The Sungal Copper-plate grant of *Mahārājādhirāja* Viḍagḍha supplies us the fullest information about the taxes which were levied by the state. Firstly, we meet with the compound word *bhāga-bhoga-kara-hiraṇya*. This expression has been interpreted in different ways, but the following explanation appears to us as most likely to be correct. *Bhāga* which literally means 'a share' appears to stand for the state's share in the produce of the land. We often meet with this word in the Dharmaśāstras, where the right of the state to levy taxes is discussed. We come across words for the kings like

ṣaḍbhāgabhujaḥ "the enjoyers of the sixth share". The state share was mostly fixed at one-sixth. In some cases it was one-fourth, but that was not the common practice. The *bhāga* was levied not only on the agricultural produce, but included other kinds also. Kauṭilya, who set the model for state administration, mentions the following kinds of *bhāga*: 1. *lavaṇabhāga*, the king's share of salt produced; 2. *udakabhāga*, water-tax levied on land irrigated from water sources made available by the state; 3. the King's share in mines, and 4. the tax paid by merchants who sold royal merchandise.

The *bhoga*, when separated from *bhāga*, may stand for occasional supplies of certain articles to the king or to government officers, by the peasants, when they visited a village. The Sungal Copper-plate gives a long list of such commodities which includes green or ripened crop, sugar-cane, fodder, salt, oil for massage, condiments, cow's milk, furniture such as couches, benches and stools, fuel-wood, grass and chaff. All these articles constituted the *Bhoga-kara*. *Hiraṇya* literally means gold. It seems to refer to the taxes paid in cash instead of kind. In the case of perishable produce such as vegetables, fruits, sugar-cane, and cotton where it was not practicable to collect the state-share of the produce in kind, the payment was demanded in cash and this was known as *hiraṇya*. In the Nirmand Copper-plate, there is mention of another fiscal due called *udraṅga*, which does not figure in the grants from Chamba, but is often found in the land-grants in other parts of India. It is, for example, invariably mentioned in the grants made by the Parivrājaka and Uccakalpa kings. It has been generally explained as 'fixed tax', 'land-tax' or even as 'tax levied on permanent tenants'. As the word is not found in lexicons, its exact nature is difficult to determine. As the word *draṅga* means 'a pass; a watch-station', and a 'village', it may either be taken as a tax of the nature of present day custom-duty or a tax imposed on villages, which is too vague a term. In the grants of the Maitraka kings of Valabhī, an officer called *Drāṅgika* is mentioned, who might have been a tax-collector. However, we cannot be sure. Another tax which was levied in Trigarta seems to be of the nature of a toll or custom-duty. In the Baijnath Śiva Temple inscription we are told that *Rājānaka* Lakṣmaṇacandra assigned to the Śiva Temple six *drammas* out of the daily collections made at the *maṇḍapikā*, which was a post for the collection of octroi and custom-duty. It might have been called *śulka*. Duties were levied also at the ferries which were in

charge of officers called *Tarapati*, but the name of such a tax is not specified in our inscriptions. There was another obligation on the villages towards the state. They were required to supply two articles called *Rocaka* and *Ciṭolā*, the nature of which is difficult to determine. The form *Ciṭṭola* occurs in the Ratnagiri Copper-plates of Somavamśī Karṇa (*EI*, XXXIII, 267). In the opinion of Vogel, they are some articles of agricultural produce. I think *rocaka* might have been some preparation for increasing appetite and making the food relishable. *Ciṭolā* is explained in the lexicons as plantain, which appears to suit the present context. Plantain grows in appreciable quantity in several parts of Himachal Pradesh. Both the fruit and the leaves of this plant could have been useful to the state officials on tour.

Land Measures

The nomenclature of land measure was different in different regions. In Chamba the unit seems to be *Bhūmāṣaka* which, according to the calculations made by J.Ph.Vogel, was 4.2 acres. Four *Bhūmāṣakas* made one *Bhū* i.e. 16.8 acres. Vogel has determined the area of *Bhū* by taking it to mean "field" and then connecting it with the German word *Aokar* and Latin *Ager*, from which he derives the English *Acre* and assigns this meaning to *Bhu* of Chamba. Another land measure in Chamba was *Lahri* which was equal to 3 acres. We also come across in Chamba another land measure called *Pitaka* which was a measure of capacity, which is now called "*Pira*." It is 1/20 of one *Khārī*, and contains 20 *mānīs*, one *mānī* is a 2 *Pakkā ser*. Therefore, a *Pira* contains 40 seers of grain. In the Chamba grant of Ānandavarman, the area of the land granted has been expressed in terms of the measure of the paddy seed.

In the Kangra district we come across the mention of another land measure in the Baijnath *praśasti* called '*Hala*' The word literally means "a plough". It is an area of land, which, as D.C. Sircar puts, was not exactly the same in all ages and localities". In one case in Rajasthan a *Hala* measure=50 *bīghās* (*EI*, XXIV, 65, f.n.2). But, as already pointed out, it was not the same everywhere. Kullūka in his commentary on *Manu*, VII, 19, defines the area according to the number of bullocks used for ploughing the land.

SOCIAL LIFE

1. The Caste System

During the period covered by our inscriptions i.e. from A.D. 600 to A.D. 1500, the structure of the Indian society appears to be based on the law of *Varṇāśramadharma*, or the law of castes and the stages of life, which is laid down in the various Purāṇas which were regarded as authoritative. It is an undisputed fact that in matters of religious beliefs and practice and in the sphere of social behaviour, the precepts of the Purāṇas were generally observed in practice. In most of the Purāṇa texts we find a clear injunction for the kings to enforce the law of *Varṇāśramadharma*. For instance the *Mārkaṇḍeya Purāṇa* lays down that "It is the highest duty of the king and moreover it is the cause of prosperity, that people should adhere to the code of their respective conduct. The King, who thus practises the protecting of the institution of four castes, will enjoy happiness and attain the world of Indra. For the king in whose realm the laws of the castes are not violated, there is perpetual happiness, here as well as in the next world."³⁴ Two of our inscriptions record the enforcement of this law. In the Sonipat seal of Harṣavardhana, his father Prabhākaravardhana is said to have exercised his sovereign power for enforcing the institution of *Varṇāśrama*.³⁵ Similarly, in the Kulait Copper-plate grant of Somavarman, it is recorded that he in the usual course protected the "settlement of the four castes" (क्रम परिपालित चातुर्वर्ण व्यवस्था). We feel it necessary to give some idea of the institution of castes and stages of life as visualised in the Smṛtis and the Purāṇas. According to this doctrine the duties of the four castes are as follows. A Brāhmaṇa has threefold duty only, giving charity, the study of the Veda, and the performance of the sacrificial ritual. There is no fourth duty for him. For his livelihood he can take up performing of

34. एतद्राजः परं कृत्यं तथैवेतद् वृद्धिं कारणम् ।

स्वधर्मे स्थापनं नृणां चाल्यते न कुबुद्धिभिः ।।३२।।

एवमाचरते राजा चातुर्वर्णस्य रक्षणं

स सुखी विहरत्येह शक्रस्येति सलोकताम् ।।३४।। *Mārkaṇḍeya Purāṇa*, (Madālāsa Upākhyana) (XXIV).

35. *Varṇāśrama-dharma-vyavasthāpana-pravṛtta-cakkrāḥ*, Sonipat Seal and Nalanda Clay Sealings, J.F. Fleet, *CII*, III, 232; *EI*, XXI, 75.

ritual on behalf of others, teaching and accepting alms. The duties of the warrior caste (Kṣatriya) are the same three viz. giving charity, study of the Veda and the performance of the sacrificial ritual, and fourthly the protection of the earth. For his livelihood he can follow the profession of wielding arms. For the Vaiśya, the three duties of charity, study of the Veda and performance of sacrifices are the same, and for his livelihood are, the trade, rearing cattle and agriculture. The three duties of the fourth caste, the Śūdras, are charity, sacrificial performances, and service of the three twice-born castes. He can earn his livelihood by serving the higher castes and also as an artisan following the profession of a washerman, a cook, a barber, a stone-cutter, a weaver and a worker in leather. It is to be noted that both Manu and Yājñavalkya mentioned the hand of an artisan as pure. At the lowest rung of the society were people who followed unclean professions. In the Sungal Copper-plate of king Vidagadha of Chamba there is mention of Meda, Andraka, Dhīvara and Caṇḍāla. The Medas were most probably distillers. The Dhīvaras were fishermen, and the Caṇḍālas were those who killed wild animals and traded in meat. The executioners were often drawn from this class. But we must note that even the lowest and despised classes were not out of count.

Like the society, an individual's life was divided into four successive stages, called *Brahmacarya*, *Grhasthāśrama*, *Vānaprastha* and *Sannyāsa*. The *Brahmacarya* may be called student life. After the performance of the sacred thread ceremony, a boy was to go to a teacher for education. He was to live with the teacher in his hermitage. His duties were, the study of the Veda, tending the sacred fires, to go out for begging food after finishing his bath. He should place what he has brought as alms before his teacher, and only then partake of it when permitted by the teacher. Where called by him he should study with complete attention, and do not let his mind wander. Having learnt one Veda, or two or all, and after giving handsome fees to the teacher, and allowed by him to go, he should enter the house-holder's stage (*Grhasthāśrama*) and marry. He should earn money and by his earnings should support his family, servants etc. He should daily perform the five great sacrifices. When a grandchild is born to him he should leave home and retire to

the solitude of the forest, this is the third stage of life called *Vānaprastha*. He should now sleep on the ground, perform penance, and observe celibacy. He should wear matted hair, bark-garments, bathe thrice a day and offer oblations in fire. After this begins the fourth and last stage of life known as *Sannyāsa*. Discarding all company, observing celibacy, and exercising full control over his organs of senses, he should go about and should not stay long at one place. He should have only one meal a day. He should practise self examination, seeking enlightenment for himself. This was in short the ideal way for leading life in ancient India. An individual was exhorted to inculcate truthfulness, purity of conduct, non-injury to life and forgiveness, and discard malice, cruelty, and niggardliness. In the Indian society of this period the Brāhmaṇas as a class were held in great esteem by the people from the highest to the lowest sections. They were the recipients of such gifts of money, elephants, and horses and of lands from the kings. Sometimes a whole village was granted to a community of learned Brāhmaṇas or even an individual. Amongst these recipients of charities, we find Brāhmaṇas of various *gotras*, *pravaras*, and following different schools (*śākhās*) of the Veda. For instance a Brāhmaṇa named Nanduka, who received a gift of land from king Vidgadha of Chamba, belonged to the Kāśyapa *gotra*, had three *pravaras*, and had studied the Vājasaneyya text of the *Yajurveda*. Another Brāhmaṇa of the Kāśyapa *gotra*, mentioned in the Kulait Copper-plate of Soṃavarman, also had three *pravaras* and followed the Vājasaneyya school of the *Yajurveda*. The Kāśyapa *gotra* Brāhmaṇas who received grants figure in the Thundu, Guroli and Jungrar grants. A Brāhmaṇa of Bhāradvāja *gotra*, who had five *pravaras* and studied the Kaṭha *śākhā* of the *Yajurveda*, figures in the Mindha grant of Saṃgrāmavarman. A Brāhmaṇa of Śāṇḍilya *gotra* figures in the Uham grant of Ānandavarman, and one of Atri *gotra* had forged a grant purported to be issued by king Vidagdha.

In the later period in Chamba's history, these charters of land grants were drafted by semi-literate persons and their language was awfully incorrect. For instance, in the Chamba grant of Anandavarman, Bharadvāja becomes *Bhadaja* and *kaṭha* becomes *Kaṭi*. The Brāhmaṇas of Nirmand in Kullu District, studied the *Atharvaveda*.

The Kṣatriyas generally constituted the ruling class, the baronage and the nobility. The majority served in the army; but some of them might have even taken to agriculture.

The Vaiśyas figure in some of our inscriptions. The Baijnath *praśasti* mentions two brothers Manyuka and Āhuka whose profession was trade, who built the beautiful temple of Śiva-Vaidyanātha. A family of traders(*vaṇijām*) is mentioned in the Sarban inscription. It originally belonged to Agrotaka but had migrated to Delhi. A member of the Vaiśya class built a well at Naraina near Delhi. Another Vaiśya named Pūrṇaka built a hermitage at Khonmoh in Kashmir. We thus find the Vaiśya class flourishing in various parts of the northern region and spending their wealth on works of public utility and religious importance.

The Sungal Copper-plāte of Vidagdha mentions the members of the lowest classes like Medas (distillers?), Andrakas, Dhīvaras (fishermen) and Caṇḍālas. We find that these people of the lowest class, though they did not enjoy the equal status, were not despised. There was peace and harmony in the society as whole. Everyone followed his own ancestral profession without any conflict with others. It has to be particularly noted that the artisans, though classed as Śūdras, were classed as "pure". They included the stone-cutter, the carpenter, the weaver, the barber, the washerman, and the maker of leather goods even.

Regarding the position of women during our period, A.D. 600 to A.D. 1500, we may start with the information available from the writers on ancient Indian social laws. Medhātithi, who belonged to the ninth century of the Christian era, while recognising the duty of personal service of the husband by the wife, states in the same breath that "the husband has no dominion (*prabhutva*) over the wife, who is also given the right of maintenance, by her husband and in case of persecution by the husband she has the right to appeal to the king. Medhātithi goes so far in favour of the wife that he lays down that "even though guilty of grievous sin, she must not be turned out of the house, nor should her belongings confiscated. "Manu has meant it only as a warning." We can therefore legitimately expect that because Indian rulers generally respected our ancient laws the lot of the Indian womanhood must not be so hard, as generally supposed, because of the impressions formed from the

state of affairs prevailing just before the advent of the British rule.

The inscriptions of our period give an impression of a harmonious relationship between the husband and the wife who was treated with love, kindness and regard.

The practice of the wives burning themselves with their husbands on their death was there, but they were prevented from taking the extreme step if the circumstance so required. In the Fountain inscription from Devi-ri-kothi in Chamba, we have mention of a wife overwhelmed with grief and intent on burning herself on the funeral pyre, being prevented from the extreme step for the sake of her infant son. The widow's life as that of extreme restraint, as we are told in this very case that she kept rigid vows of constant fasts, devoted herself to the worship of Kṛṣṇa and performed charitable deeds.

There is mention of courtezans going about fearlessly, in the Palam-Baoli inscription, which points to the existence of this class. The general sense of sexual morality was high in the society, as we find from the Baijnath *Praśastis* that intimacy with other people's wife was considered highly censurable.

Sports and amusements

In the Baijnath *praśasti* there is a clear reference to the popular Indian pastime of *kanduka-kṛīḍā*, where the river Binduka moving with her waves tossed high is compared with a young maiden playing with the ball. Another amusement for ladies was the swing in the gardens, particularly during spring and the rainy season. Dancing was another pastime. Reference to Śiva's dance can be seen in the Martand Temple inscription.

Toilet

The women of the higher sections of the society used various types of unguents, such as sandal and saffron-pastes and fumed their hair with perfumes. According to literary evidence, there were professional women attendants known as *sairindhrīs*. The ladies used various ornaments. We find specific mention of the following in the inscriptions: *nūpura* for the feet, *kaṅkaṇa* for the wrists, rings for fingers, necklaces of pearls and gold. Flower garlands were a common article of personal decoration.

RELIGIOUS LIFE

The period from A.D. 600 to A.D. 1500 may be described as the age of popular Brāhmaṇical religion as depicted in the Purāṇas and the commentaries and digests of the older Smṛtis like that of Manu and Yājñavalkya. Besides the worship of Viṣṇu in his various incarnations such as Vāsudeva Kṛṣṇa, Varāha, Vāmana etc., and that of Śiva and his family including his consort Pārvatī, his sons Kārttikeya and Gaṇeśa, his attendants such as Bhairava, and even his vehicle Nandī became cherished deities of worship. Mention must be made of other new and popular deities like Durgā or devī, especially in her more popular aspects as Mahiṣāsuramardinī - the slayer of the demons Śumbha and Niśumbha, and Hanūmāna, the faithful ally and attendant of Rāma. Side by side with the worship of these new gods and goddesses, we find the development of a deep rooted belief in the performance of various rituals, the undertaking of pilgrimage to holy spots such as Kāśī, Gayā, Prayāga, and to rivers like the Gaṅgā, Godāvarī, Sarasvatī and even to lakes like the Puṣkara which began to be looked upon as sacred and capable of bestowing religious merit on those who undertook pilgrimages to them.

Another new development was the emphasis on the performance of many ceremonies and rituals to which we get references in our inscriptions. Even in those times when the means of travel were so slow-moving and the journey long and arduous, we find the kings of Chamba going for a bath to Kurukṣetra on the occasion of a solar eclipse, or for a bath in the sacred waters in the Ganges. The mention of a royal priest, named Baḍu Lehga, going to Haridvāra for the immersion of the bones of the late king Bhoṭavarman, and of the king giving suitable grant of land on the performance of the four yearly funeral offering (*śrāddhas*) are instances of the Purāṇic religion in practice and action. The *Rājānaka* Lakṣmaṇacandra of Kīrāgrāma is said to have undertaken a pilgrimage to Kedāranātha in the western Himalayas, "for cleansing the sins of the previous birth", are solid examples of the belief in the acquisition of religious merit through such pious acts rather than from study of the scriptures. Another and even more important

feature of the new religious ideology was the importance given to the building of temples and religious monuments. As has been aptly remarked by H.D. Bhattacharya, "popular instruction in religious cult extended from the scripture to the temples. It became increasingly necessary for each major religion to possess temples of its own to attract pilgrims and evoke religious sentiment in the faithful. From the seventh century onwards, temples grew in honour of different deities in different parts of India, and the rock-cut and structural temples which are at present the wonder of the world of which Elura (Ellora) and Khajuraho are respectively the most prominent examples, came into existence and often in close proximity to one another as a trial of artistic strength among rival faiths".

Although, the iconoclastic fury of the Muslim invaders was at work at the highest pitch for a long time in the north-west and the north, we have sufficient archaeological evidence to prove the accuracy of what has been said above, and the activity in the construction of the temples can be demonstrated by the archaeological remains. An inscription from Gardez on the pedestal of a stone image of Gaṇeśa points to the prevalence of the worship of this deity. At Udabhāṇḍapura (modern Hund, in N.W.F.P., Pakistan) an inscription on a marble slab proves the existence of an edifice in honour of the god Sun, built by the Queen Kāmeśvarīdevī. A stone inscription of the reign of the Śāhi emperor Jayapāla gives evidence of a Śiva temple built by one of the state officials of this emperor.

In Chamba, which has been out of the reach of the invaders, the archaeological evidence is available in abundance, from the very start of the historical period i.e. the reign of the emperor Meruvarman, who himself was a great builder of religious monuments. Indicative of his religious fervour and munificence, there are a number of monuments at Brahmapur and in its neighbourhood. There is at Brahmapur a temple of Śiva which had a *candraśālā* and a *Prāggrīvaka* and a big image of Nandin, the bull of Śiva, made of brass, and an image of Lakṣaṇā or Bhadrakālī as Mahiṣāsūramardīnī and also an image of Gaṇeśa, all at Brahmapur. At Chatrahrī, halfway between Brahmapur and Chamba, there is an image of Śaktidevī installed by Meruvarman. At Markula, or Udaipur in Lahul, is an image of Kālī. At Gum, a Śiva temple was built by Āṣāḍhasena-a *Sāmanta*. At Swaim in

Himagiri *Pargana* in Chamba, there is an image of eight-armed Durgā slaying Śumbha & Niśumbha. At Tur (Chamba Distt.) there is an image of Bhagavatī. Still more abundant in Chamba are the 'fountain-stones', installed at various natural springs. These are called Varuṇa-deva, and are held sacred as the god of water (Varuṇa). An image of Kārttikeya was installed by Dodaka at Tur.

In the Kangra District, there is an elegant stone temple of Śiva-Vaidyanātha, at Baijnath. The details about the construction of this temple have been given in two inscriptions inscribed on the walls in the porch of the temple. Another important Śiva temple, named as Kapāleśvara exists at Nirmand in Kulu District. A Copper-plate inscription records the grant of some land to this temple by a local ruler. At Bhawan, a suburb of Kangra city, there is a temple of Vajreśvarī, where a lengthy eulogy of the goddess Jvālāmukhī is engraved on a stone. In Panjab, a stone inscription from Bhatinda most probably records the construction of a temple of Viṣṇu.

In Haryana, the epigraphic evidence indicates that the worship of Śiva, Durgā and Viṣṇu was equally popular. Amongst the Puṣyabhūti rulers some were worshippers of Śiva, some of the Sun and some of the Buddha. The Tomara feudatories of the Cāhamānas worshipped Viṣṇu and built a number of temples to that god at Pehowa. One stone inscription from Sirsa indicates the presence of the Pāśupata sect and the existence of a big temple of Śiva. Another inscription (*EI*, XL, 49-57) points out that a big temple of Durgā was built near that of Śiva, by a feudatory of the Pratihāra emperor, Vatsarāja. The Mohan Bari Stone inscription begins with an eulogy of Viṣṇu (Śauri) and obviously it belongs to a shrine of Viṣṇu. The Hansi stone inscription describes the dalliance of Viṣṇu and Lakṣmī. An inscription dated V.S. 1204 records the installation of an image of Saṃkarṣaṇa and shows the prevalence of the Vaiṣṇava cult. Thus, we have abundant epigraphic evidence of the worship of Viṣṇu, Śiva and Durgā all over Haryana from A.D. 600 to A.D. 1200.

Our inscriptions indicate the popularity of Jainism too all over Haryana and the Kangra District of Himachal Pradesh. The inscription on the pedestal of the Jain image from Jind mentions the names of the members of the managing body of the Jain temple (*goṣṭhikas*) and proves that Jainism had a considerable

following in these parts. In Kangra District also the inscriptions refer to the dedication of Jain images, at Baijnath and Kangra.

Although Hiuen Tsang's account of his travels shows that Buddhism was popular in Kashmir, Punjab and Haryana, we do not come across any monuments. The epigraphic reference, however, to the Buddhist faith of Harṣa's elder brother Rājyavarddhana, who has been called a *Paramasaugata*, clearly points to the popularity of Buddhism in the higher ranks of the society. In Kashmir and Himachal Pradesh, we find evidence of the inscriptions on Buddha images of bronze dedicated by some persons, and construction of a brick *Vihāra* of Avalokiteśvara at Arigom, indicating the prevalence of this faith in these parts of northern India. At any rate, this religion still had some following.

A remarkable feature of the religious life of India during this period is the prevalence of complete religious harmony, good will and mutual regard between the different sects. There is complete absence of any conflict or clash, of any ill-will or rivalry. A spirit of real toleration in matters of religious belief was the fine result of the teachings of great philosophers like the great Vedāntist Śaṅkarācārya who placed before the people the beautiful ideal of *Pañcāyatana-pūjā*, i.e. the worship of five principal deities at one place. This was visible form of monotheism in the midst of polytheism. We give an example. In the Pāśupata temple built at Sirsa, we find that the images of Muraripu i.e. Viṣṇu Kṛṣṇa and Lakṣmī were placed in this temple.

The sectarian rivalry with all the bitterness and feelings of hostility towards the beliefs and practices of others, which is often highlighted by the modern critics, is a much later development.

ECONOMIC LIFE

In India, the economy of the country is closely linked with agriculture. We have already dealt with some aspects of this subject and now we shall deal only with topics that have been left out.

Measures of Land

While dealing with types of land we have said nothing about the measures of land. We have information about this subject only so far as Chamba is concerned. the two land measures that are mentioned in the Chamba grants are *bhūmāṣaka* and *bhū* which consisted of four *bhūmāṣakas*. According to the calculations made by Vogel, one *bhū* area is approximately equal to 17 acres. Another measure was *piṭaka* which is mentioned in the Brahmaur Copper-plate of Yugākaravarman. It seems to be based on the capacity of the vessel in which the grain for sowing was put. We have word like *kulyāvāpa* and *dronāvāpa* in the Damodarpur Copper-plates which represent land measures. The first points to the area of land which could be sown by one *kulyā* measure and the second to land which could be sown with one *drona* of grain. Vogel thinks that one *piṭaka* contained 40 seers of our old measures of weight. Another grain measure was *khāri*, the exact capacity of which is not known.

Produce of Land

Amongst the agricultural produce the Chamba Copper-plate mentions *dhānya* which was primarily paddy, though the word includes all cereals. Sugar-cane was another important product of Chamba, mentioned in the grants, which also speak of vegetables, fruits and oil-seeds. A detailed account of the agricultural produce of Haryana has been given in great detail by the Sanskrit poet Bāṇa, who enjoyed the patronage of Harṣvardhana (A.D.606-647).

Trade and Commerce

The Baijnath inscriptions casually mention that some merchants are constantly engaged in amassing money, by trading in goods carried to far off land. This indicates that the state of

Trigarta had a wide-spread commercial activity all over India, if not beyond her coasts. The reference to a Maṇḍipikā at Baijnath in the same inscription points to internal trade, as well as one with immediate neighbours. Customs duty was levied and it was calculated in *drammas*, the name for the current silver coins of those times.

Currency

In Haryana, both gold and copper coinage was in use in the days of Harṣa, i.e. the first half of the 7th century A.D., though no mention of this is made in our inscriptions. With the coming of the Pratihāras, their currency was naturally introduced in Haryana. This was the *dramma*, issued by Bhoja Ādivarāha. Under the rule of the Tomaras as also up to the time of the early Muslim rulers, the currency of Haryana followed the coinage of the Śāhis of Udabhāṇḍapura and was issued both in copper and billon and even bore the name of Sāmantadeva, a Śāhi monarch. The current coin in Trigarta was also called *dramma* which is mentioned in the Baijnath Temple inscription.

In Chamba too we have evidence that *dramma* was current. In the Luj Fountain inscription of the reign of Jāsaṭa, we have the words *mūlya 20 drammas*. 'the cost is 20 drammas', Whatever be the commodity of which the cost is being stated, what is noteworthy for us is the occurrence of the word *dramma* as a current coin.

Industry and Professions

We have a few references to industry linked with the needs of the people. For example, we read about an oil-pressing machine (*tail-otpīḍana-yantra*) in the Baijnath inscription. There are also references to carpenters (*baḍhoi*). There were skilled architects (*sthapatis*), sculptors and masons who produced excellent sculptures on stone and constructed beautiful temples described in the Sarahan and Baijnath *praśastis*.

**INSCRIPTIONS
TEXT & TRANSLATIONS**



**INSCRIPTIONS
OF HARYANA**

1. SIRSA STONE FRAGMENTARY INSCRIPTION

Provenance	: Sirsa, Headquarters of the District of the same name in Haryana.
References	: D.R. Sahni, <i>El</i> , xxi, 293 and Plate.
Language	: Sanskrit.
Metres	: Verses 13 and 14: <i>Śardūlavīkrīḍita</i> . Verse 16 is too fragmentary to be scanned.
Script	: Northern Brāhmī of about the 5th or 6th century A.D.
Date	: Date lost. On palaeographical grounds, it may be assigned to c. A.D. 600.

TEXT¹

1. -----ये [नाव]पच्छित्सतां पूज्या (जा)ध[न]-
मादरेण च चरन्यो राज्य (ज)ते सर्वदा [॥*]१३[॥*]
दायान्नयाय निवि.....
2. -----[परां] काष्ठां [गतः] संपदो
यस्यायान्ति हुताशने शलभवत्प्रायेण दग्धा द्विषः
3. -----[भक्त्या च धीरः] त्रिभुवनमरुणत्स्वै-
श्चन्द्रशुभ्रैर्यशोभिः[॥*]१६[॥*]

NOTE

The inscription is written in good Sanskrit verse and might have supplied useful historical information, had it not been so badly damaged. Complete twelve verses and a part of the thirteenth are lost in the beginning, and an indefinite number after the extant portion.

From what little has been preserved, it may be gathered that it referred to a mighty ruler who had destroyed his enemies, whose fame had pervaded the three worlds and who had donated villages and jewels in charity.

1. From the Plate in *El*, XXI.

2. SONIPAT SEAL OF HARṢAVARDDHANA

Provenance	: Sonipat, ¹ District Sonipat, Haryana.
References	: J.F. Fleet, <i>CII</i> , III (1888), 231 ff, Plate XXXII-B; R.P. Yadava, <i>JASBO</i> , XLVII-XLVIII, 75 ff.
Language	: Sanskrit.
Script	: Northern Brāhmi – ornamental style.
Date	: Early 7th century A.D. The reign of Harṣavarddhana (A.D. 606-648). As the Copper-plate to which it must have been attached is lost, the exact date is unknown.

TEXT²

1. [महाराज श्री-नरवर्धनस्तस्य पुत्रस्तत्पादानुध्यातः *]
श्री-वर्द्धिणी-³
2. [देव्यामुत्पन्नः *] परमादित्य भ [क्तो महारा *]ज -श्री-राज्यवर्द्धनः [॥*]
तस्य पुत्रस्तत्पा[॥*] -
3. [दानुध्यातः] श्री अप्सरोदेव्यामु [त्पन्नः परमा]दित्यभक्तो महाराज-श्रीमदादित्य-
4. [वर्द्धनः ॥*] [त]स्य [पुत्रस्तत्पादानुध्यातः श्री] महासेनगुप्तादेव्यामुत्पन्न [ः]चतुः
स[मु*]
5. [-द्रातिक्क्रान्तकीर्तिः प्रतापानुरागोपनतान्यराजो *] सर्ववर्णाश्रमव्यवस्थापनप्रवृ-
6. [त-चक्र एकचक्ररथ इव प्रजानामर्तिहरः *] परमादित्यभक्तः परमभट्टारक-
7. महाराजाधिराज-श्री-प्रभाकरवर्द्धनः [॥*] तस्य पुत्रस्तत्पादानुध्यात [ः] अतिशयित-]*
8. [पूर्वराज-चरितो देव्याममलयशोमत्यां]* श्री-यशोमत्या[मुत्पन्नः] परमसो (सौ)
गतः सुगत इव
9. [परहितरतः]* [परमभट्टारक] महाराजाधि[राज]-श्री-राज्य [वर्द्धनः]
10. [तस्यानुजस्तत्पादानु]ध्यातो महादेव्यां यशोमत्यां-
11. [मुत्पन्नः परममाहेश्वरः महेश्वर इव सर्व्व-स-]*
12. [सत्त्वानुकम्पकः]* [परमभट्टारक-म]हाराजा [धि] राज-श्री -हर्ष-

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1. It has been spelt by Fleet as Sonpat which is closer to the original Sanskrit name Suvarṇaprastha. Here it is spelt according to the Atlas, published by the Survey of India, 1987.
 2. Fleet's text in *CII*, III (1888), 231. Restorations from Nalanda clay sealing, *EI*, XXI, 75-76.
 3. *Ibid.*, XXI, 75. Fleet had doubtfully given श्रीमहादा (?).

13. वर्द्धनः [॥*]

TRANSLATION

The illustrious *mahārāja* Naravardhana. His son, favoured by his feet, born of the illustrious queen Vajriṇī (and) highest devotee of Sun, the illustrious *Mahārāja*, Rājyavarddhana. His son, favoured by his feet, born of the illustrious queen Apsarā, the highest devotee of Sun, the illustrious *Mahārāja* Adityavarddhana. His son, favoured by his feet, born of the illustrious queen Mahāsenaguptā; (and) whose fame had spread beyond the four oceans, who had subdued other kings by means of his majesty (and) affection; whose sovereign power was engaged in establishing (the order of) all castes and stages of life; who (was) the remover of the affliction of the subjects like the Sun (lit. whose chariot has a single wheel), the highest devotee of the Sun, the Supreme lord, *Mahārājādhirāja*, the illustrious Prabhākaravarddhana. His son (and) favoured by his feet, who surpassed the achievements of former kings, born from the queen Yaśomatī possessed of blemishless fame (who was) the most devout follower of the Buddha, and was devoted to the good of others like the Buddha (himself), his younger brother, favoured by his feet, born from the chief queen Yaśomatī, the highest devotee of Śiva, who takes compassion on all living beings, the Supreme lord, *Mahārājādhirāja*, the illustrious *Harṣavarddhana*.

3. JAIN IMAGE INSCRIPTION FROM JIND DATED SAM. 918

Provenance	: Jind, headquarters of the District of the same name in Haryana State.
References	: Unpublished so far.
Language	: Corrupt Sanskrit.
Script	: Proto-Devanāgarī.
Date	: Samvat 918 Phālguna - Śukla, Dvitiya = A.D. 861.

TEXT¹

1. ॐ नमः ॥² सर्वज्ञायः [य] [॥*] सम्ब [त] ९.१८ फाल्गुन म (मा) म-शुक्ल-पक्षे
द्वितीयायं³ २ [॥*] जिण सती⁴
2. महजप (?) अभिक्षीन (?) ऋषभदेवः प्रतिष्ठितं (तः) गोप्ती-प्रमुख-वणि-
3. भि (ग्भिः) हरषुक-वीरुक-जीउल-वं (?) सुल-वत्सराजवधूलह-समुद्र-उमट-ऋखि-
4. धर-भास्कर-गोसि (ष्टि) कैः [॥*]
5. सु (सू)त्रधारः राजर्भाम (?) [॥*]

TRANSLATION

Om. Salutation to the Omniscient. The year 918, the month of Phālguna in the bright fortnight on the second lunar day -2.

Rṣabhadeva has been installed by the traders who are the chiefs of the governing association (namely) Harsuka, Vīruka, Jīula, Bansula, Vatsarāja, Vadhulaha, Samudra, Umaṭa, Rkhdhara, Bhāskara (all) members of the governing body.

The Architect Rājabhīma (?)

-
1. From the original stone-image, in the Haryana Museum, Chandigarh.
 2. This Punctuation mark is superfluous.
 3. Read द्वितीयायाम् ।
 4. These two words do not form part of the line. They are extraneous.

4. PEHOWA (GARIBNATH SHRINE) STONE INSCRIPTION OF THE REIGN OF BHOJA PRATIHŪRA, DATED SAMVAT 276

Provenance	: Pehowa (also pronounced as Pehewa), Kurukshetra District, Haryana.
References	: R.L. Mitra, <i>JASB</i> , XXII, 673 ff. (text and English translation of lines 1-8 only); XXXII, 96, facsimile of lines 1-8 only; George Bühler, <i>El</i> , I, 184 ff., text and translation.
Script	: Nāgarī of the 9th century A.D.
Language	: Sanskrit.
Date	: Samvat 276, month of Vaiśākha, Bright fortnight, 7th Lunar day. Referred to the era of Harṣavardhana the year will correspond to A.D. 882.

TEXT¹

1. ओ । परमभट्टारक-महाराजाधिराज-परमेश्वर-श्री-रामभद्रदेव-
पादानुध्यात-परमभट्टारक-महाराजाधिराज-परमेश्वर-श्रीभोजदेवपादानामभिवर्द्धमान
क-
2. -ल्याण-विजयराज्ये सम्वत्सर-शतद्वये षट्सप्तत्यधिके वैशाख-मास-शुक्ल-पक्ष-
सप्तम्यां सम्वत् २७६ वैशाख-शु दि ७ [1*] अस्यां सम्वत्सर-मास-दिवस-पूर्वा-
3. -यां तिथाविह श्रीपृथूदकाधिष्ठाने पिशाची-चतुर्दश्यां घोटकयात्रायां समायात
चूटवार्षिकत्य भट्ट-वीरुक-सुत वन्द तथा राज्यवल तथा वल्लुक [रा]णक-सुत
राज्यसीह उत्प-
4. लिकेत्य भल्लुक-सुत माङ्गक चिणहसुत चोणराक तथा चिक्करिसेलवणपुरीय दडसुत
कल्लुक एतत्सुत-जयराक विष्णु-सुत आदित्यराक रज्जुक-सुत चिणह तथा रङ्गक
कल्लुक-
5. सुत वामुक वलदेवपुरीय खम्भट-सुत होद्ध मृगाङ्क -सुत-विडुक केशव-सुत धणुक
खङ्गक-सुत वामुक मणिकक-सुत उएहरि शारङ्गदिकेत्य नार-सुत लोहट

1. From the original stone *in situ*.

6. तथा शङ्कर वल्लुक-सुत ईश्वरादित्यसीह भडक्केत्य¹ उल्लक-सुत वच्छक जयधराक-सुत रणिक सूर-सुत प्रगद त्रैघाटीय धारक-सुत चन्द [ए]क [ग] रक-सुत सर्व
7. देवशर्म-सुत फम्फ वग्गुक-सुत कम्मिक घंघकेत्य लल्लिक-सुत स्वामिराक सि [घु] क-सुत दामोदर-सुत पोम्भ हल्लक-सुत दुब्बु----कशिलि [म]ण-सुत खज्जि अ-
8. [श्च]²लउहोवकेत्य उसू³ह-सुत वद्ध [।*] एवमेतत्प्रमुख-नाना देशागत-भटा वद्ध-व्युवहरक-देशी श्रीपृथूदकीया [धि]ष्ठाने पत्तं प्रयच्छति यथास्माभिः
9. श्री-कन्यकुब्जे श्री-गुहादित्यदेवाय तथा तन्नैव गोतीर्थे कदम्बादित्य-का[रि]त-देवाय च तथा श्रीकन्यकुब्जा[सन्न]श्री-भोजपुरे गंगातीरे नागर-
10. [भ]ट्ट-प्रभाकरसुत-भूवक-कारित-[ग]रुडासनदेवाय तथा श्री-पृथूदके प्राचीसरस्वती-सन्निधौ भूवकेनैव [का]रित-यज्ञवराहाय च पृथूदके घोटक-
11. [घोटिकायो]ग⁴ [व]ररूपादिविक्रयस्य राजकीयोपक्रये ठक्कुर-जनपदा[द्यु]पक्रये च तथा त्रैघाटकादिस्थानेषु केवलं राजकीय एवोपक्रये रूपं प्र-
12. [ति-धम्महितो]र्यद्धम्मद्वयमस्माभिरक्षयनीव्यां प्रदत्तं तच्चतुर्विंशतिभिर्भागैः परिकल्प्य भागास्सप्त श्रीगुहादित्य-कारित देवाय त [था भा]गास्सप्त
13. [कदम्बा]दित्य-कारित-देवाय तथा भागाः सप्त भूवक-कारित-गरुडासनाय तथा [भा]गैकः पृथूदके भूवक-[कारि]त-यज्ञवराहाय तथा भागैकस्तत्पूजकाय
14. [तथा भा]गैकः पृथूदकस्थानात् तथा घोटक संग्रहकै घोटकं प्रति प्रदत्त-धर्मेकस्य कल्पितभागानां द्वादशानां मध्यात्पृथूदके प्राचीसरस्वती-
15. [सन्निधौ] भूवककृत-यज्ञवरा[हा]य [भा]गाः [षट्] तथा तत्पूजकाय च भागद्वयं तथा श्री-पृथूदकीयस्थानस्य भागाश्चत्वारो [ऽ*]स्माभिः प्रतिपादितास्तद-
16. [नुमान्यं घोटक] विक्रेतृभिः[.] क्रेतृभिश्चा [चन्द्रा]क्क [का]लं यावत् तथादिष्टस्थित्या गोष्ठिकैः सद्भिः स्वतः परतश्च निर्व्वहः कर्तव्यः ॥ एते च भागा यथोदिष्ट-
17. [स्थित्या गोष्ठिकैः कल्पयितव्याः]

TRANSLATION

L 1-2 Om. In the year two hundred increased by seventysix, in the month of Vaiśākha, on the

1. Bühler reads सीह रुदक्केत्य *EI*, I, 187. I have taken सीह with the preceding ईश्वरादित्य and read भडक्केत्य in place of Bühler's रुदक्केत्य ।
2. This is highly doubtful reading.
3. It may be पू ।
4. वेग । Bühler, *EI*, I, 187.

seventh lunar day of the bright fortnight, Śarivāt 276, Vaiśākha, Śūdi 7, in the augmenting, beneficial, and victorious reign of *Paramabhaṭṭāraka Mahārājādhirāja*, *Parameśvara*, the illustrious **Bhojadeva**, whose welfare has been looked after by the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious Rāmabhadradeva.

1. 3 On this lunar day of which the year, month and day have been specified above, the dealers who have come from various countries chief amongst whom thus described [a list of names precedes] having arrived here in the holy city of **Pr̥thūdaka** on the (occasion of) the horse-fair held on *Piśācī caturdaśī*, grant to the holy town of **Pr̥thūdaka** a charter (to the following effect): that the two religious cesses (*dharma*s) to be collected on the sale of horses, mares, mules and cattle etc. in **Pr̥thūdaka**, the purchases (having been made) for the king, the nobles (*Thakkuras*), and for common people; and (on those) in places like Traighāṭika (the cess to be collected) on royal purchases only on each cattle, (which cesses) have been donated by us as a permanent endowment for the sake of (earning) religious merit, to (a) the god installed by the illustrious Guhāditya in the holy (city of) **Kānyakubja**; and (b) similarly in that very place, at Gotīrtha to the god installed by Kadambāditya; (c) also in holy **Bhojapura** which is adjacent to the holy **Kānyakubja**; to the god Garuḍāsana [Viṣṇu] installed on the bank of the Ganges, by Bhūvaka, son of Nāgarabhaṭṭa Prabhākara; and (d) in the holy **Pr̥thūdaka**, in the vicinity of Prācī-Sarasvatī to Yajñavarāha, installed also by Bhūvaka: (now) having divided those (cesses) in twenty-four shares, seven shares (are assigned) to the god installed by Guhāditya; and seven shares to the god installed by Kadambāditya; (and) similarly seven shares to Garuḍāsana, installed by Bhūvaka; and one share to Yajñavarāha installed in **Pr̥thūdaka** by Bhūvaka;

and one share to its priest; and one share to the locality of Pṛthūdaka. Moreover, out of the twelve shares into which one cess (*dharmā*) given per horse, by the purchasers of horses has been divided, six shares (are assigned) to Yajñavarāha installed by Bhūvaka in the vicinity of Prācī-Sarasvatī, and two shares to its priest, and four shares (are assigned) to the sacred place of Pṛthūdaka. This has to be assented to by the sellers and purchasers of horses, as long as the moon and the sun endure; and for the same period, the noble members of the committee, should manage on their own part as well as on behalf of others, in accordance with the settled rule as mentioned above. And these shares, should be divided by the members of the Committee, in accordance with the settled rule mentioned above.

5. SIRSA STONE INSCRIPTION OF THE REIGN OF BHOJADEVA

Provenance	: Sirsa, Headquarters of the District of the same name, in Haryana.
References	: Daya Ram Sahni, <i>El</i> , XXI, 296 ff.
Language	: Sanskrit Verse.
Metres	: Verse 11, <i>Anuṣṭubh</i> ; Verse 12: <i>Indravāṇīśa</i> ; Verse 13, <i>Upendravajrā</i> , Verse 15: <i>Vaṁśastha</i> ; verses 16 and 17; <i>Toṭaka</i> ; Verse 18: <i>Mālinī</i> ; Verses 19 & 24; <i>Śārdūlavtkrīḍita</i> ; Verse 20; <i>Indravajrā</i> ; Verses 21 and 23; <i>Upajāti</i> ; Verses 25, 26, 29, 30 and 32: <i>Vasantatilakā</i> .
Script	: Nāgarī of about ninth century A.D.
Date	: Undated. From mention of King Bhoja, who evidently is the Pratihāra ruler of this name, it may be placed between A.D. 836 and A.D. 885.

TEXT¹

1. -----
2. -----[च]तुरङ्ग चञ्चत्पत्तिव्रजः-----
3. ----भुवनं येन ।---परमहेलया । चेतसापि न यश्चक्रे सङ्गं परमहेलया ॥ [११]
श्रीभोजदेवे गुणा-----[१२*]
4. -- थ सितांशुशुद्धः कलङ्कमुक्तः परभागभागी । बभूव नाम्ना भुवि रत्नराशिस्तपोमय
ः पाशुपताग्रणीश्च ॥ [१३*]
5. ---अथैकनिष्ठो जितमन्मथस्तथा शशाङ्कलेखाकर जालनिर्मलः ।
सुरस्रवन्ती वहनातिशोभितस्स्वयं पिनाकीव विरा[जमानः] [॥१५ ॥*]
6. ----हिमशैलसुतापतिवच्च सदा [॥१६ ॥*] हिम[व]च्छिखरे मलये च [गि]रौ
कनकाभविशाल शिलानिचये । सरमो [ऽ*]प्सरसां----[॥१७ ॥*]
7. --- सारमेयभिधेयं । भवभय परिमुक्तं सां (शां)त-संसार हेतुङ्कथयतुमिह मार्गं शाङ्करं
सो [ऽ*]वनीन्दुः ॥१८ ॥शिष्यस्तस्य स (श)मान्वित--
8. -----परिचयो निर्दग्धसर्वाशुभो ज्ञातज्ञेयतयातिनिर्मलमनायोगैकनिष्ठा-

1. From *El*, XXI.

9. ---विभङ्गलोलं । संसार-सौख्यं सकलं विदित्वा । ज्ञात्वा तथा यौवनमप्य[सारं] ।
पयोधि [वीचि]चपलं च जीवं (वम्) ॥२१॥ येना---
10. ---ञ्चै ॥२२॥ आज्ञामकार्षीद्भुवि यस्य भक्त्या । कृत्वाञ्जलिर्भूपगणस्समग्रः ।
शशाङ्कलेखाकलितो[रु-म-- ?] [॥२३॥*]
11. ---श्रीनीलकण्ठस्तथा । ईशान ५ पृथिवीभुजां समभवद्वागीश्वरो वादिनामित्येको
[५*]पि चकार रच्यमनिशं शंभोरनेकं नि[जम्*] [॥२४॥*]
12. शान्त्यै योगीश्वरस्य भवनं महतो महीयः ॥२५॥ पक्वेष्टका रचितमेतदुदग्रमासीत्संभु
(भृ)त्य यद्धनशिलामयमेव यतु (?) [१*] [सो] [५*] चीकरच्चरम--- [२६॥*]
13. ---तिततभूमिविशेषरम्यं । स्नुकाञ्चने (?) गगनतुङ्गतया नितान्तं
कैलास-शैल-शिखर-श्च (श्रि)यमादधानं (नम्) ॥२९॥
14. ---देवदैत्यगन्धर्व्व यक्षगण किन्नर सिद्धरूपं । लक्ष्मीयुतं म्मुररिपो---[३०*]
15. ---[॥३१॥ भवनं रमणीयतायां निश्शेषशिल्पविभव---
16. ----राशिरेव ॥३२॥

ABSTRACT

This interesting inscription written in ornate Sanskrit poetry is unfortunately badly damaged. As many as eleven verses have been lost in the beginning. The extant portion of verse 12 has preserved the name of emperor **Bhoja**, who is presumably the Pratihāra ruler, an inscription of whose reign has been found at Pehowa in Haryana itself. The next verse contains an eulogy of a Pāśupata ascetic whose name is lost. He has been described as Śiva incarnate himself. He was the expounder of the Śaiva way of worship. His pupil, whose name, too, is lost, realising the unstability of life, renounced this world. Probably his pupil was Nīlakaṇṭha, who was obeyed by the kings, and who was the master of muse amongst the disputants. He built a stone temple of Śiva, in place of an old one of bricks. This new temple touched the sky and bore the splendour of Kailāśa. In line 14, there is mention of Viṣṇu accompanied by Lakṣmī whose images were perhaps installed in this very temple.

6. GURAWADA MEMORIAL STONE INSCRIPTION, DATED ŚAKA SAMVAT 819

Provenance	:	Village Gurawada, Tahsil and District Rewari, Haryana Pradesh.
References	:	S.R. Phogat, <i>JHS</i> , IX (Monograph), 21.
Language	:	Sanskrit.
Script	:	Acute-angled Brāhmī, also known as Kuṭila and Siddhamātrkā.
Date	:	Śaka year 819, month Bhādrapada, Bright Fortnight, first lunar day. Vikrama year 954.

TEXT¹

1. ॐ । स्वस्ति [॥*] भाद्रपदे सीत (सिते) पक्षे शाके ८१९
नन्देन्दुवषु (सु) भिराकलिते प्रतिपदि विचिन्त्य विष्णुं
विष्णुहरिरितो गतः स्वर्ग [॥*] ९५४ [॥*]

TRANSLATION

Om. May it be well. In the Śaka year 819, calculated by Nandas(9), the moon (1) and the Vasus (8), in (the month of) Bhādrapada, during the bright fortnight, on the first lunar day, Viṣṇuhari, having meditated on Viṣṇu, departed from here to the heaven. (Vikrama year) 954.

1. From a photograph, courtesy G.B. Sharma.

7. PEHOWA STONE-SLAB INSCRIPTION OF THE REIGN OF MAHENDRAPĀLA

Provenance	: Pehowa, District Kurukshetra, Haryana Pradesh.
References	: George Bühler, <i>El</i> , I, 242 ff; Sadhu Ram, <i>JHS</i> , I, 16 ff.
Language	: Sanskrit verse throughout, excepting the opening invocation.
Metres	: Verses 1,6,7 and 9 <i>Śārdūlavikrīḍita</i> , Verses 2, 17 and 20 <i>Mandākrāntā</i> ; Verses 3,12 and 23 <i>Vasantatilakā</i> ; Verses 8,26 <i>Mālinī</i> ; V. 10 <i>Āryā</i> , V.11 <i>Śālinī</i> ; Verse 4, <i>Śaṅkharā</i> ; Verses 5,14 and 18 <i>Praharṣiṇī</i> ; Verses 13,21,22,24 and 27 <i>Anuṣṭubh</i> ; Verses 15,19 <i>Prthvī</i> ; V.16 <i>Drutavilambita</i> ; Verse 25 <i>Sāvitrī</i> .
Script	: Early Nāgarī
Date	: Undated. Mahendrapāla's reign falls between A.D. 885 and A.D. 907.

TEXT¹

1. ओं नमो माधवाय [॥]
याते यामवतीपतौ शि[खरिषु क्षामे]षु सर्वात्मना
ध्वस्ते ध्वान्तरिपौ जने विघटिते स्वस्ते च तारागणे ।
भ्रष्टे भूवलये गतेषु च तथा रत्नाकरेष्वेकता
-मेको यस्स्वपिति प्र-
2. धानपुरुष ऽ पायात्स वः शार्ङ्गभृत् ॥[१*]
दृष्टि ऽ [पायान्निजगद] खिलं शार्ङ्गिण × कान्तमूर्ते ×
कान्ता सद्भ स्फुरित सुभग स्निग्धताराभिरामा ।
उद्यत्तीव्रस्मरजलनिधौ मज्जतश्श्रीमुखेन्दु-
स्फारज्योत्स्ना [भव]-
3. ॐ [रुच]: स्मेर गण्डस्थलस्य ॥[२*]

1. From a photograph supplied by the Govt. Epigraphist for India, Ootacamund, and the Plate in *El*, I.

क्षेत्रं कुरो [विविधपापम्] लाभिघात
 दक्षक्रियादुदयमस्तसमस्ततापम् ।
 श्रद्धयासितं मुनिगणैरुदितात्मबोध-
 प्रबद्धस्तगाढतिमिरप्रकटप्रमोदैः ॥ [३*]
 पोत-

4. --U-धौ सुरपथगमने स्यन्दनस्साधु [वर्ग]-
 -----[ि]तवहे ऽ प्रलयजलधस्सम्पतत्सान्द्रधारः ।
 नानाव्याधिप्रबन्धप्रचुरतरतम ऽ पङ्क्तु विद्धवंसभानु-
 नीरञ्चैतत्समन्ता [द*]द्यतु दुरित-
5. U--U [स] रस्वतं वः ॥ [४*]
 यशशक्तः स्वकुल U-U-U मृद्ध्या
 भिन्दान ऽ परवलमानसं समन्तात् ।
 सश्रीमाञ्जयति महेन्द्रपालदेवः
 शान्तारिशशधर सुन्दरः शरण्यः ॥ [५*]
 आसीत्तोमर तुङ्गवंशति-
6. [लकश्चण्ड प्र]तापोज्वलो
 राजा रंजितसाधुवृत्त [हृदयो दु]र्वृतशैलाशनिः ।
 नाम्ना जाउल इत्यपूर्वचरित ख्यातोदयालं कृति-
 स्तत्त्वलोकि विलोकित क्षितिपति व्यापारिलब्धोदयः ॥ [६*]
 येन ज्ञातिकुलं क-
7. -UUU- [नी]तं परां संपदं
 छिन्नाराति करीन्द्र कुम्भशकलै × कृत्वोपहारं भुवः ।
 कीर्त्या यस्य च नाकनागनिकरव्यासंगतः सङ्गमा-
 द्वयोम्मश्च स्फुरदिन्दु सुन्दररुचा स्वस्सिन्धु लीलायितम् ॥ [७*]
 प्रतिदिश-
8. [ममरा]णां मन्दिराण्युच्छ्रिताग्र-
 स्थगितशशधराणि स्फारमारोपितानि ।
 जगति विततभासा येन दूरं विभान्ति
 स्वयश इव निरोद्धुं शङ्कचो दिङ्गिखाताः ॥ [८*]
 तत्संतानमहोदधेऽ प्रमुदित प्रोद्यद्भुजङ्गाश्र-
9. या-
 दुर्लभं (द्वया)द्धनमौक्तिकांशुनिकरस्फारीभवत्सम्पदः ।

प्रख्यातादजनि स्ववङ्श(पं७)तिलकः श्रीवज्रटाख्यः ५ प्रभुः ५
 प्राप्ताशेषमनोरथः शशुभतख्यापारतुङ्गेनतिः ॥[९*]
 तस्य स्फुरदिन्दुरुचिः शौरैरिव जल-

10. धिकन्यका जाता [1]
 नाम्ना मङ्गलदेवी जाया गिरिजेव गिरिशस्य ॥ [१०*]
 तस्मात्तस्याञ्जज्जुकः ५ प्रादुरासीदुच्चैश्शान्तस्सत्सु निर्मत्सरेषु ।
 क्रूरः ५ केतुर्दुर्द्धारातिचक्रे क्रुद्धयत्सेनाकुञ्जरद्वान्तरौद्रे ॥[११*]
 तस्य
11. स्फुरन्निशितखड्गनिवृत्तशत्रो-
 स्रस्तान्धदीन निकरोद्धरणोरुकीर्तः ।
 सद्गुणरक्तवनितातिलकाङ्ककल्पे
 कान्ते वभूवतुरुदारशशाङ्ककान्ते ॥[१२*]
 एका चन्द्रेति विख्याता द्वितीया नाइकेति च
 विशि-
12. ष्ट गुणनिर्माणा [द*]द्वे एव सदनं श्रियः ॥ [१३*]
 चन्द्रायास्समजनि गोग्गनामधेयो धीराणां धुरि विनिवेशितो विधात्रा ।
 भूनाथो द्विषदिभकुम्भभेद निर्यन्मुक्ताभि [र्महित महीतल] शिशतासिः ॥ [१४*]
 अ[सू]त [च वि-]
13. चक्षुषं क्षतविपक्षपक्षप्रभं
 प्रभाकरकरोत्करं स्ववल सैनिकाम्भोरुहाम् ।
 अधर्मपरिपन्थिनं तदनु पूर्णराजं सुतं
 स्ववंशगगनोदरे तुहिन[दीधिति नायि]का ॥[१५*]
 करत[ल]स्थगिताधरपल्ल-
14. वा ५ प्रतनुकान्तिकपोलतलोदरम् ।
 सिषिचुरस्रुजलैर्यदरिस्त्रियस्सरलित प्रचुरालकजालकाः ॥ [१६*]
 तस्य भ्राता गुणनिधिरभूत्सोदरो देवराजः
 स्फूर्जतेजः ५ प्रविहत पर स्फार सेनान्धकारः ।
 स्था-
15. न क्षान्तेः क्षतकलिमलः क्षिप्तरागादिदोषः
 स्निग्धच्छायास्तरुरिव ततस्सत्फलानम्प्रमूर्तिः ॥[१७*]
 नामापि प्रकटतरं निशं¹म्य यस्य

1. The anusvāra is superfluous.

- क्रुद्धस्य भ्रुकुटि तरङ्गिताननस्य ।
 दृष्टानां युधि विकसद्विगाढ भासां
 16. सस्त्रंसे करतलतः कृपाणदण्डः ॥ [१८*]
 यदास्यसरसीरुहं सरसमर्थिनां पश्यता-
 त्रितान्तमगमत्क्षणात्क्षयमुपद्रवोमानसः ।
 व्यधूर्णत च सम्भ्रमात्प्रति भट द्ध्वनद्दन्तिनां
 घटा विघटनोन्मुखी
 17. समिति यस्य सद्यः पुरः ॥ [१९*]
 इत्युद्धामप्रकटितगुणोद्गाररम्या × क्रमेण
 प्राप्तश्रीकाशशुभतरधियस्साधुरक्तास्त्रयो [५*]पि ।
 विष्णोस्सौधान्य तुल महस × कारयामासुरत्र
 त्रस्तास्ती [ब्राह्मवजल]निधेर्द्ग[मा]
 18. न्मन्दवोधैः ॥ [२०*]
 गोगेन कारितं मध्ये पूर्णराजेन पृष्ठतः ।
 पुरतो देवराजेन धनान्धतमसच्छि (च्छि)दे ॥ [२१*]
 चतुस्समुद्रसीमाङ्कं यावदेतन्महीतलम् ।
 इदमायतनं तावद्विभातु सदनं श्रियः ॥ [२२*]
 धन्वन्तरि [प्र] -
 19. तिनिधिश्श्रुतसारमूर्ति-
 स्मद्वन्धुरच्युत इति प्रकटाभिधानः ।
 काम्बोजज ५ प्रभुमन × कमलद्विरेफो
 रामस्य सूनुरिह कारयिता वभूव ॥ [२३*]
 यक्षपालक नामैको द्वितीयो गेज्जराभिधः ।
 पाटला [ख्य] स्तृती [यो [५*]पि ग्रा]-
 20. मो भोगाय कल्पितः ॥ [२४*]
 अत्रायैः क्षमानाथैः श्रेयो[५*]र्थं देहस्य ।
 संसारं दृष्ट्वोचैः[च्चैः] कर्तव्या सद्बुद्धिः ॥ [२५*]
 स्वकुलंगगनभ[ानुः] ि U रप्रसक्तः
 श्रुतविनयविदग्धो भट [ट्ट]राम × किलासीत् ।
 अकृत मधुर [बन्धां मु] U- स्तस्य
 21. सूनु-
 स्सरसललितसारांल्लीलयेमां प्रशस्तिम् ॥ [२६*]

वभूव सूत्रधारो [ऽ*]त्र दुर्लभादित्यसंज्ञितः ।

××××८--८ [व*]लादित्येन धीमता ॥ [२७*]

TRANSLATION

- (V.1) Om. Salutation to Mādhava.
May that Wielder of the bow made from horn (Viṣṇu), protect you - who, the Supreme Soul, alone sleeps, when the lord of the night (moon) has disappeared,when the enemy of darkness (the sun) has been destroyed, the people dispersed, and the multitude of stars has slipped down, when the circumference of the earth has disintegrated, and the oceans also have been reduced to a single unit.
- (V.2) May the glance, which is charming like the glossy pupil of the eye, looking beautiful on account of the throbbing of the excellent brow of the beloved, of the Wielder of the bow made of horn (Viṣṇu) who has a resplendant figure, who is plunging into the ocean of the rising and intense sexual love, (and) whose cheek is bristling with a smile [while looking at] the abundant splendour of the moon-like face of Lakṣmī....., protect the three entire worlds.
- (V.3) May the land of Kuru, which is able to destroy the dirt of various kinds of sins, which has caused to be banished, all afflictions, which is resorted to by the hosts of sages who have manifested (their) delight at the destruction of the deep gloom, by means of the rising knowledge of the self, bring about (your) rise!
- (V.4) May this water of the Sarasvatī, which is the ship in the ocean of.....; which is a chariot for traversing the path (to) the gods, which for the class of good people and which is the cloud of the dooms-day, from which copious showers are falling which is the sun for the destruction of the very excessive mud and gloom (in the form) of an

uninterrupted succession of various diseases,
destroy your sins from all sides.

- (V.5) Victorious is **Mahendrapāladeva**, possessed of the royal fortune, who is capable of [elevating] his family with prosperity (and) shattering the courage of the armies of his foes from all sides,¹ whose enemies have been pacified, who is beautiful like the moon, (and) who affords protection.
- (V.6) There was king Jāula by name, the (very) ornament of the exalted Tomara dynasty, who was refulgent with fierce majesty, who had gladdened the hearts of people of noble conduct, (and) was a thunderbolt for the mountains (in the form) of the wicked; who was adorned by means of his well-known eminence (resulting from his) unprecedented deeds; who saw the reality (in all matters), and who had attained (his) rise by looking after the affairs of the king (i.e. his overlord).
- (V.7) By whom, the host of kinsmen.....was led to (a state of) the highest prosperity, having made a gift to the earth by means of the bits of the frontal globe on the forehead of the lordly elephants of the enemy, cut down (by him); and by whose fame having the lovely radiance of the shining moon, has been sported the role of the heavenly river, by means of close contact with the host of the heavenly elephants, and its union with the sky.
- (V.8) Set up extensively by whom, whose splendour has spread out in the world, the temples of gods, which have concealed the moon by means of their lofty upper-parts, shine forth afar, as if they are the spikes fixed in the quarters, in order to restrain his own fame.

1. There may be a covert reference here to his victory over Parabala, the king of Mālava, who was defeated and dethroned by Mahendrapāla. See my paper in *VII, X* (1972), 112-114.

- (V.9) From the great ocean of his offspring, which is the resort of happy and uplifted gallants; (or in the case of ocean - of serpents, intoxicated and with their hoods raised) which is difficult to overcome (or in the case of ocean, to cross) whose riches are becoming extensive by means of the assemblage of the rays of copious pearls; and which is far-famed, was born, the lord named Vajraṭa, who was the ornament of his family, who had obtained all what he desired, and whose rise was lofty on account of his more auspicious dealings.
- (V.10) Of him, there became the wife, Maṅgaladevī by name, who had the brilliance of the shining moon, like the daughter of the ocean (Lakṣmī) of Viṣṇu; and the daughter of the mountain (Pārvatī) of Śiva.
- (V.11) From him, there was born to her, Jajjuka, who was highly peaceful towards the good who were devoid of hostility; (but) the malignant Dragon's tail for the circle of irresistible foes, which was frightful on account of the roars of the infuriated elephants of their army.
- (V.12) Of him, who had cut down his enemies by means of the glittering and sharp sword, whose fame was copious on account of uplifting the hosts of the frightened, the blind and the poor, there were two wives, refulgent like the full moon, who were like the forehead-mark (ornament) of the chaste and devoted ladies - (in the case of *tilakāṅka* excellently round, and red).
- (V.13) One was famous as Candrā, and the second as Nāimkā. Both were the abode of beauty (good-fortune) on account of being created out of special virtues.
- (V.14) Of Candrā was born the lord of the earth, having the appellation Gogga, who was placed by the Creator in the van of the resolute, who had worshipped the surface of the earth by means of

pearls, falling out from the cleavage in the frontal globe on the forehead of the young elephants of the enemy; (and) whose sword was sharp.

- (V.15) After that, Nāyikā gave birth to the wise son, **Pūrṇarāja**, who destroyed the lustre of the ranks of opponents; who was, for the lotuses (in the form of) the soldiers of his army, a multitude of the rays of the sun; who was the adversary of unrighteousness, (and) a moon in the firmament of his lineage.
- (V.16) The women folk of whose enemies, having covered the sprout-like lips with the palm of the hand, (and) wearing in artless formation the copious mass of the locks of hair, sprinkle, the interior of the surface of their cheeks the lustre of which has been exceedingly diminished, with the waters of the tears.
- (V.17) His uterine brother, the very treasure of virtues, was **Devarāja**, who had destroyed the copious gloom which were the armies of the enemies, by means of his glittering majesty; who was the abode of forbearance, who has cut off the impurities of the Kali age; who has cast aside blemishes such as passion; who was spread out like a tree of deep shade, whose body is bowed down by excellent fruit.
- (V.18) Having heard even whose name, more distinctly, who had been enraged and whose face moved to and fro by the knitting of the eye-brows, the hilt of the sword slipped from the palms of the hands of the arrogant (enemies) in the battle.
- (V.19) Looking at whose lovely lotus-like face, the mental distress of the suppliants, utterly vanished in a moment; and in front of whom, the essay of the roaring elephants of the adversaries, on the brink of dispersing on account of confusion, instantaneously staggered.

- (V.20) Thus, all the three, charming on account of the display (lit. pouring out) of the virtues manifested in an unlimited way; and having obtained the royal fortune in due course, (and) having a more auspicious way of thinking, devoted to the saints, caused to be built here, the stuccoed mansions of matchless splendour, of Viṣṇu, being scared of the impetuous ocean of existence, which is difficult to be crossed by those whose enlightenment of mind is dull.
- (V.21) By **Gogga** (a temple) was built in the middle, on the backside by **Pūrṇarāja**, and the front by **Devarāja**, for the destruction of the thick and intense darkness.
- (V.22) As long as this surface of the earth is marked by the boundary line of the four oceans, may this sanctuary which is the abode of good fortune, shine; upto that time.
- (V.23) The (very) representative of Dhanvantari, the embodiment of the essence of Vedic lore, the kinsman of the good, whose well-known name is Acyuta, who is born in the Kāmboja country, who is the black-bee for the lotus in the form of the mind of his master, the son of Rāma, was the builder here.
- (V.24) One, by name Yakṣapālaka, the second of the name of Gejjara, and the third village called Pāṭala has been assigned for use (of their income, by the temples).
- (V.25) In this behalf, the noble lords of the earth, should cultivate a good attitude, for the good of the body, having seen the world in an exalted manner.
- (V.26) The Sun in the firmament of his own family,.....attached.....a scholar (possessed of) learning and discipline there was, indeed, Bhaṭarāma. His son, composed with the facility, this eulogistic poem, having charming and exquisite meanings.
- (V.27) Here the architect was named Durlabhāditya, (who was employed or assisted?) by the wise Bālāditya.

8. MOHAN BARI STONE SLAB INSCRIPTION

Provenance	: Mohan Bari, Tahsil Jhajjar, Rohtak District, Haryana State.
References	: Silk Ram Phogat, <i>JHS</i> , IX (1977), 21 (Appendix).
Language	: Sanskrit Verse.
Metres	: V.I, <i>Śārdūlavikrīḍita</i> .
Script	: Siddhamātrikā or acute-angled.
Date	: Undated; may be assigned to the IX or X century A.D., on palaeographical grounds.

TEXT¹

1. दोर्दण्डाहति-भग्नमन्दर²-गिरिग्रावा-प्रपातो³च्छल-
दुग्धाब्धि (ब्धि)⁴ प्रविलोल-मौक्तिक जल क्लिन्नाक्षिप [क्ष्म] स्पृशः ।
शौरेशशर्म⁵ दिशन्तु चातिकषण⁶ - - - U - - U -
- - - UU - U - U - U UU - - - U - - U - II

TRANSLATION

May (the drops of perspiration on the forehead) of Viṣṇu, which are touching his eyelashes which are with the agitated and pearly waters of the milk-ocean, and which are rising up high on account of the excessive falling of the rocks of the Mandara mountain split by the strokes of the strong arms, ordain protection for you.

-
1. From the original stone slab in the Haryanā Prāntiya Saṁgrahālaya, Jhajjar, Rohtak District.
 2. मन्दिर(मन्दर) ,S.R. Phogat, *JHS*, IX, 21.
 3. ग्रावाप्रपात, S.R. Phogat, *ibid*.
 4. दोग्धाब्धि (दुग्धाब्धि) S.R. Phogat, *ibid*.
 5. शौरेशर्म, S.R. Phogat, *ibid*.
 6. चातिक्षण, S.R. Phogat, *ibid*. There are some blurred letters after this which Phogat has read as, व्यायाम खिन्नात्मन सत्काराः (सीत्काराः) परमेष्ठि-च्छदः । However, as they are very indistinct, I have left them out. The inscription has been left unfinished abruptly, though the stone seems to have been prepared for a lengthy record. Was there an invasion by a hostile power ?

9. MEHRAULI STONE IMAGE INSCRIPTION DATED SAMVAT 1204

Provenance	: Mehrauli, near Delhi.
References	: <i>IAR</i> , 1958-59, 91; B.N. Sharma, <i>JISOA</i> , VI, 62-71.
Language	: Faulty Sanskrit.
Date	: Sam. 1204, Māgha, Śukla, 7, Friday.

TEXT¹

1. ॐ । संवत् १२०४ माघ सु (शु) दि ७^२ सु (शु) क्रे
2. स्त्री (श्री) संकर्षणमूर्ति रोहीतकान्त्र-
3. य-माधु गोविन्दपुत्र^३ अटे^४ पुत्र ती-
4. तर से (सा) हुकेन प्रतिमा प्रति--
5. प्ठापिता ॥

TRANSLATION

1. Om. the year 1204, (in the month of) Māgha 7 the bright fortnight, Friday.
2. (This) statue of the holy Saṁkarṣaṇa has been installed by Sāhuka, son of Titara and grandson of the noble Govinda, of the family hailing from Rohtak.

1. From the original stone image in the National Museum, New Delhi.
2. This numeral has been left out by Sharma.
3. Read पौत्र ।
4. Sharma reads सटे, but that is meaningless, अटे in Haryanavi means 'and'.

10. DELHI - TOPRA PILLAR INSCRIPTION OF VĪSALADEVA VIGRAHARĀJA IV, DATED SAMVAT 1220

Provenance	: Delhi (originally village Topra, in Jagadhari Tahsil, Ambala District, Haryana).
References	: Rādhākānta Śarmā, <i>Asiatic Researches</i> , I, 379-82; H.T. Colebrooke, <i>ibid.</i> , VII, 179-81; Wilford, <i>ibid.</i> IX., 188-89; <i>Prinsep's Essays</i> , ed. Thomas, I, 325; F. Kielhorn, <i>IA</i> , XIX (1890), 215 ff. & Plate.
Language	: Sanskrit - Inscription A is in prose, B in verse, and the first three lines of C in verse, fourth line in prose.
Metres	: Inscription B, verses 1 and 2., <i>Śārdūlavikrīḍita</i> ; Inscription C., Verse 1; <i>Mandākrāntā</i> ; Verse 2: <i>Śārdūlavikrīḍita</i> .
Script	: Nāgarī.
Date	: Vikrama Samvat 1220 (A.D.1163) Vaiśākha, 15th day of the bright fortnight.

TEXT¹

A

1. ओं [१*] संवत् १२२० वैशाख शुति १५ [॥*]
2. शाकम्भरीभूपति श्रीमदानल्लदे-
3. वात्मज-श्रीमद्वीसल देवस्य ॥

B

1. ओं [१*] अंभो नाम रिपुप्रियानयनयोः प्रत्यर्थिदन्तान्तरे
प्रत्यक्षाणि तृणानि वैभवमिलत्काष्ठं यशस्तावकं ।
2. मार्गो लोक विरुद्ध एक विजनः शून्यं मनो विद्विषां
श्रीमद्विग्रहराजदेव भवतः प्राप्ते प्रयाणोत्सवे ॥ [१*]

1. From a photograph

3. लीलामन्दिरसोदरेषु भवतु स्वान्तेषु वामभुवां
शत्रूणां तु न विग्रहक्षितिपते न्याय्यो [५*]त्र वासस्तव ।
4. शंका वा पुरुषोत्तमस्य भवतः नास्त्येव वारानिधेः
निर्मथ्यापहतश्रियः किमु भवान् क्रोडे न निद्रायितः ॥ [२*]

C

1. ओं ॥ आ विंध्यादाहिमाद्रे विरचित विजयस्तीर्थयात्राप्रसंगा-
दुद्ग्रीवेषु प्रहर्ता नृपतिषु विनमत्कन्धरेषु प्रसन्नः ।
2. आर्यावर्तं यथार्थं पुनरपि कृतवान्स्लेच्छंविच्छेदनाभि-
देवः शाकम्भरीन्द्रो जगति विजयते वीसलक्षोणीपालः ॥ [१*]
3. ब्रू [ब्रू]ते संप्रति चाहमानतिलकः शाकम्भरीभूपतिः¹
श्रीमद्विग्रहराज एष विजयी सन्तानजानात्मनः ।
अस्माभिः करदं व्यधायि हिमवद्विन्ध्यान्तरालं भुवः
शेषस्वीकरणाय मा [५*]स्तु भवतामुद्योगशून्यं मनः ॥ [२*]
4. संवत् श्रीविक्रमादित्ये १२२० वैशाख शुति १५ गुरौ लिखितमिदं
राजादेशात् ज्येतिषिक् श्रीतिलकराज प्रत्यक्षं गौडान्वय कायस्थ माहवपुत्र-
श्रीपतिना । अत्र समये महामंत्री राजपुत्र-श्रीसल्लक्षणपालः [॥*]

TRANSLATION

A

1. Om! The year 1220, the month of Vaiśākha, 15th lunar day of the bright fortnight.
- 2-3. [Eulogy] of the illustrious Viśaladeva, son of the illustrious Ānalladeva¹, the king of Śākambharī.

B

- V.1 Om! O illustrious Vighraharājadeva, at the approach of the festival of your expedition, there is, indeed, water in the eyes of the ladies of the enemy. Between the teeth of the opponents, blades of grass are clearly visible. Your fame is in contact with the quarters on account of its greatness. Only the path

1. आवेल्लदेव, Kielhorn, IA, XIX (1890), 215 ff.

which is contrary to the established custom is devoid of men. The mind of the enemies (alone) is vacant.

- V.2 O King **Vigraha[rāja]**, may your abode be in the hearts of ladies with beautiful eye-brows, which are akin to the dalliance-chambers. [Only] your residence here is justified, but not that of your enemies. Or [rather] there is no apprehension from you, the best among men [or who are equal to Viṣṇu], for have you not enjoyed sleep in the lap of the ocean, from which Lakṣmī was carried away, after having churned [it] ?

C

- V.3 Om! Victorious in this world, is the king **Vīśaladeva**, the lord of Śākambharī, who has fashioned out victory on the occasion of a pilgrimage, from the Vindhya upto the Himālaya mountain; who strikes at the kings whose necks are raised up [but] who is happy with those whose necks are bent down; who has indeed again rendered Āryāvartta, true to its meanings by [repeated] annihilations of the Mlecchas (the Muslim invaders).
- V.4 Now, this victorious, king of Śākambharī, the fore-head ornamental mark of the Cāhamānas, the illustrious **Vigraharāja**, addresses his own progeny (as follows): "By us the intermediate space of the earth between the Himālayas and the Vindhya has been made to pay tribute. Let not your mind be devoid of the effort for appropriating the rest." This has been written by the royal order, in the year 1220 of the illustrious Vikramāditya, in the month of Vaiśākha, on the 15th lunar day, on Thursday, by Śrīpati, the son of the *Kāyastha* (clerk) Māhava, of Gauḍa family, in the presence of the astronomer Tilakarāja. At this time the chief secretary, [is] the prince Sallakṣaṇapāla.

**11. HANSI (NOW ROYAL SCOTISH MUSEUM,
EDINBURGH) STONE SLAB INSCRIPTION OF
THE REIGN OF PṚTHVĪRĀJA III, DATED
SAMVAT 1224**

Provenance	: Hansi, District Hissar, Haryana.
References	: E. Fell, <i>Asiatic Researches</i> , XV, 143-46; James Todd, <i>Transactions RAS</i> , I, 154 ff; D.R. Bhandarkar, <i>IA</i> , XLI, 17 ff; F. Kielhorn, <i>IA</i> , XX, 132 fn 20.
Language	: Sanskrit.
Metres	: Verses 1,4,5,6 <i>Sragdharā</i> ; Verses 2,3,9,10,13,15 <i>Anuṣṭubh</i> ; Verses 7,8,11,12 <i>Śārdūlavikrīḍita</i> ; Verse 14 <i>Vasantatilakā</i> .
Script	: Nāgarī.
Date	: Samvat 1224 (A.D.1167); Māgha, Bright Fortnight, Lunar Day 7, Thursday.

TEXT¹

1. ओं ॥ देव्यै नमः ॥
वक्त्रं साक्षा [द्*] द्वितीयो हिमगुरिति भुजं पारिजातस्य वल्ली
काप्यन्यस्येति तुंगं स्त-
2. न-तटमपरेभस्य कुंभस्थलीति ।
मंथक्षुब्धाण्णवाण्णः प्रकटित-पिहित-श्री (श्रो) णिः पर्यायवृत्त्या
लक्ष्म्याः रं (अं)गानि तर्कैरनुप-
धि विमृशन्पातु युष्मान्मुरारिः ॥१॥
3. चाहमानान्वये जातः पृथ्वीराजो महीपतिः ।
तन्मातुश्चाभवद्भ्राता कि [ल्ह]णः कीर्तिवर्द्ध-
4. नः ॥ २ ॥
गूहिलातान्वयव्योम-मण्डनैकशरच्छशी ।
गाम्भीर्यौदार्यसौन्दर्य- गुणरत्नमहोदधिः ॥३॥
मत्वा हम्मीर-वीरं निखिल-व-

1. From a photograph, kindly supplied by the Keeper of the Art & Archaeology Department of the Royal Scottish Museum, Edinburgh, Scotland.

5. सुमतीशल्यभूतं प्रभूतं
योज्ञोऽसौ वीरगोष्ठी-निपु [ण त]र मतिः शत्रुलक्ष्मी भुजंगः ।
प्रादाद्राजन्य-चूडामणि किरणगणासंजनिर्द्धवतपादो
6. भूपस्तस्मै प्रहृष्टो विशदगुणनिधेरासिकादुर्गमुग्रं (ग्रम्) ॥ ४ ॥
तस्मिन्दुर्गे स्वबुद्ध्या निखिलरिपुचमू मूर्द्धिर्न विन्यस्य पादं
र [म्य-प्रो]त्तुंग-शृंग -व्य[ति] कर-
7. वशतो भग्नमागर्गोष्णरश्मेः (श्रमौ)¹ ॥ (1)
रे रे हम्मीर वीर क्व स तव महिमा निर्दिशन्ती ध्वजाग्रै-
र्दिव्याकार-प्रतोली हृदयमिव भुवो निर्मिता किल्हणेन ॥५ ॥
8. आस्तां तावत्प्रतोली तदुपविरचितं कोष्ठकद्वंद्वमेत-
त्पोरालानयुग्मं विजय [वर]करेः² शत्रुलक्ष्म्याश्च सद्य ।
मन्ये [ऽ*] स्यैवार्थिसार्थ-प्रकट-
9. सुरतरोः किल्हणस्य प्रकामं
मूर्तस्रुत्यत्कथंको जगति [विजयते] विक्रमैको न योग्यः³ ॥६ ॥
किं च [।] किमुच्यते तस्य प्रताप-
10. माहात्म्यं यत्कृते निशाचर-चक्रवर्तिना विभीषणेनाप्येष
प्रहितो लेखः ॥ तद्यथा ॥
लंकायां रघुवंशमौक्तिकमणेः ॥⁴
11. रामस्य पादाम्बुज-
[ध्या]नाल्लब्धवरो निशाचरपतिः सप्रश्रयः सादरं (रम्) ।
दिव्यासीगढ [व]र्तिनं दृढभुजं चंडप्रतापोद्धतं
सत्कीर्त्या ॥⁵
12. धवलीकृतत्रिभुवनं श्रीकिल्हणं भाषते ॥ ७ ॥
कार्यं सेतुनिबन्धने र[घु]पते रात्रिदिवं संयतैः
सार्धं वानर-ऋक्ष [यूथ]पतिभिः
13. साहाय्यमावां स्थितौ ।
तस्मात्पंचपुराधि[पा]य विभुना दत्ता कि[लै]कावलि-
र्मह्यं सापि पुरी त्वया तुलिखितं [प]त्रं स्वहस्तांकितम् ॥ [८] ॥*
14. पृथ्वीराजो महाराजो रामो[ऽ*]सौ संशयं विना ।

1. This correction made by D.R. Bhandarkar, is uncalled for.
2. Read करिणः, D.R. Bhandarkar.
3. The reading of this line is doubtful. This is Bhandarkar's reading.
4. This double mark of punctuation is redundant.
5. This double mark of punctuation is redundant.

- हनुमान्निश्चितं वीर भवानद्भुतविक्रमः ॥[९ ॥*]
 गूहिलौतान्वये जातस्तेन नून¹ तवेदृशं (शम्) [॥]
15. कलिः काले न को [५*]प्यस्ति सत्यं धर्मपरायणः ॥ [१० ॥*]
 कथमन्यथा ॥
 दग्धं पंचपुरं हता प्रति[भ]ढा (टा) बद्धस्तदीशस्त्वया
 कंठे वीर निवेश्य वा-
16. हु[युग]लं सन्नद्धवाजिस्थितः ।
 एतत्सर्वमसांप्रतं तव पुनः सच्छौर्यविद्यानिधे
 संवर्द्धयोग्रविषद्रुमो [५*]पि महतां छेतुं न संयुज्यते ॥ १० (१२) [॥*]
17. उत्खात-प्रतिरोपणं [कृतव]ता मालिन्यमुन्मार्जितं
 सत्यं क्षत्रियपुंगवेन भवता कुंदावदातं यशः ।
 प्राप्तं यावदयं नभस्तलमलं प्रद्यो- ॥²
18. तते भास्करो
 याव - ८८ - [त]थे यमवनि वरांनिधिर्वर्तते ॥११ (१२) [॥*]
 पुनः पुनः किमुं [स्वे] स्वे वचस्तथ्यं शृणुष्व मे ।
 स्वीकर्तव्याथवा लंका
19. देयं पत्रमथाभयम् ॥ [१३ ॥*]
 इयं चैकावली रत्नाकरेण सेतुबंधोद्यताय रामभद्राय
 स्वगांभीर्यगुणं परिरक्षता उपायनीकृत्य ढौ-
20. कितासीत् ॥ अपि च [॥*]
 डोडान्वये समभवत्किल वल्हनामा
 सत्त्वैक भूर्निखिल-शत्रु-चमू-निहन्ता
 श्रीकिल्हणस्य पदपंकज-चंचरीक- ॥³
21. स्तस्याङ्ग भूरनुपमो भुवि लक्ष्मणाख्यः ॥[१४*] ॥
 सो [५*]त्र प्रशस्ति-निर्माणे भक्त्याध्यक्षपदे स्थितः [॥]
 सर्व्वदा स्वामीचित्तज्ञो लक्ष्मण [ः*] सर्व-लक्ष्मणः ॥ [१५ ॥*]
22. संवत् ॥ १२२४ माघ शुक्ल सप्तम्यां गुरौ ॥⁴ निः पत्रेयं ॥⁵

1. लूनं, D.R. Bhandarkar.

2. This double mark of punctuation is redundant.

3. This double mark of punctuation is superfluous.

4. This double mark of punctuation is superfluous.

5. Read निष्पत्रेयम् ।

TRANSLATION

- V.1 Om. Salutation to the goddess. The face is, evidently a second moon, the arm is the creeper of Pārijāta, or a wonderful one of another? The lofty projection of the breast is the frontal globe of the forehead of an elephant! The buttocks, visible and concealed by repetition of movement, (appears as) the water of the ocean agitated by churning. May the guileless Enemy of Mura (Kṛṣṇa), thus pondering over the limbs of Lakṣmī by means of conjectures, protect you.
- V.2 Born in the Cāhamāna lineage (was) **Pr̥thvīrāja**, the lord of the earth. Of his mother, there was a brother, **Kilhaṇa**, the augmentor of fame.
- V.3 (He was) the sole autumnal moon, for adorning the sky (in the form) of the Guhilauta lineage; and an ocean of the jewels of virtues (such as) profoundness, liberality, and beauty.
- V.4. Realising that the valiant Amir had become a powerful dart for the whole of the earth, and that he (i.e. Kilhaṇa) who possessed a keener intellect amongst the entire assemblage of heroes, and was a (veritable) gallant for the royal fortune of the enemy, the king, whose feet were copiously washed by the contact with the multitude of rays from the crest-jewels of the hosts of kings (doing homage) having become pleased (with him) entrusted the strong fort of Āśikā to (his care) who was a treasure of splendid virtues.
- V.5. In that fort which obstructed the passage of the sun on account of the assemblage of lovely and very lofty pinnacles, Kilhaṇa, having placed his foot on the forehead of the armies of all the foes by his own intelligence, built a gateway of charming form, the very heart of the earth as it were, which by means of the multitude of the flags was proclaiming - "O Valiant Amir where is that greatness of yours?"
- V.6 Let alone the gateway! Constructed in its proximity, is this pair of rooms, which is eminently a pair of

lofty tying-posts for the excellent elephant of victory, and an abode of the royal fortune of the enemy. Methinks, it is the visible embodiment of prowess of Kilhaṇa who is the heavenly (desire-granting tree) for the host of suppliants.¹

LL.9-10 Moreover, what to say of the greatness of his glory for whose sake, even Vibhīṣaṇa, the imperial ruler of the demons has sent a letter, which is as follows:-

V.7 "The lord of the demons, who possesses humility, and who has obtained a boon in Laṅkā, by meditating on the lotus-like feet of Rāma who is the pearl of a gem of the race of Raghu, respectfully addresses the illustrious Kilhaṇa, who is stationed at the wonderful fort of Āśikā, whose arms are strong, who is full of fierce majesty and who has whitened the three worlds by means of his excellent fame.

V.8 The job of building the bridge, for Rāma, (was accomplished) by the lords of the hosts of monkeys and bears, actively engaged day and night. We too stood for help. Therefore, the Lord (Rāma) gave to the lord of Pañcapura, indeed, the necklace, and that city too to me, while you have written this letter marked by your signature.

V.9 *Mahārāja Pṛthvīrāja*, is without doubt, that Rāma. O hero, you are verily Hanumāna of wonderful prowess.

V.10 You have been born in the Guhilauta lineage, that is why, there is none like you, in the Kali age, who is truly devoted to righteousness.

V.11. Pañcapura² has been burnt, the opposing soldiers have been killed. Its Lord who was seating on a fully equipped horse has been captured having

1. The text of the 4th line of this verse is not intelligible.

2. This town is represented by modern Pinjore, in Kalka Tahsil, of Panchkula District in Haryana. It is not the Pakpattan in Montgomery District of Pakistan, as understood by Bhandarkar.

placed your pair of arms at his throat. But then all this has no relevance to the present time. But then, O treasure of true bravery and knowledge, it does not become the great to cut even a tree of virulent poison, after having nurtured it.

- V.12 (You have) completely wiped out ill-will, by performing the reinstatement of the uprooted. Truly, fame glittering like Jasmine, has been obtained by you who are a Kṣatriya of prominence, (which will last) as long as the sun illumines the surface of the sky, and as long as this earth and the ocean exist.
- V.13 Why repeat again and again our own speech? Listen to the truth from me. Either Laṅkā should be accepted by you, or a charter of freedom from danger should be granted. And this single string of pearls, has been offered by the ocean as a present to the noble Rāma who was intent on building the cause-way, for safe guarding the virtue of his own profoundness, completely. Moreover:
- V.14 It is said indeed that in the Ḍoḍa lineage there flourished Valha, the sole ground for courage, and the destroyer of the entire armies of the enemies. Sprung from his body, is the bee of the lotus-feet of the illustrious Kilhaṇa, famous on this earth as Lakṣmaṇa.
- V.15 He, Lakṣmaṇa who always knows the mind of his master, (and is) possessed of all (auspicious) marks, is in occupation of the post of supervisor in the composition of this eulogy, out of devotion. In the (Vikrama) year 1224, (month of) Māgha, on the seventh lunar day of the bright fortnight, on Thursday, this has been accomplished.

12. PINJORE BAOLI STONE-BEAM INSCRIPTION DATED HARṢA (?) SAMVAT 562

Provenance	: Pinjore, Tahsil Kalka, District Panchkula, Haryana Pradesh.
References	: Alexander Cunningham, CASR, XIV, 72 and Plate; F. Kielhorn, IA, XXVI, 32.
Language	: Incorrect Sanskrit.
Script	: Śāradā and Nāgarī mixed up.
Date	: Samvat 562, month of Jyeṣṭha, Bright Fortnight, 9th Lunar day. If referred to the Harṣa Era, it will give A.D. 1168.

TEXT¹

1. ॐ [।*] स्वस्ति श्री (?) ॥ संम्वत् ५६२^२ जेठ शुदि ९ वारे शुक्रः (क्रे)
श्री लखणराम ठ[कुर*] श्री कोटाधिपति धामुन्व (?)
2. श्री सेठि गोग । ठकुर श्री छजुकः ठकु [र श्री]-
दवर । कटुआल श्री लोलकर पकचिदिष्टुत छितेय (?)
3. तेलु [सुत] तहेलणु । कोतिप सुत विजेल (?) सुत प (?) - -
व धतिमसुत धाररि लूण
4.सुत दल्लूः ॥

NOTE

The inscription is damaged and illegible after the 4th line. The legible part contains only a list of names of persons who were probably the donors for the construction of a covered bath for ladies, at Pinjore.

Of some interest are the titles like *Thakura*, *Seṭhi*, *Koṭādhīpati* and *Kaṭuāla*. The last appears to be the *Apabhraṃśa* form of the Sanskrit *Koṭapāla*, modern *Kotwal*.

1. From an estampage prepared by me.
2. F. Kielhorn has read the date as 563..

13. PINJORE DOOR-LINTEL STONE INSCRIPTION

Provenance	: Pinjore, Tahsil Kalka, Panchkula District, Haryana.
Reference	: Not published before.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Harṣa Era 563 = A.D. 1169.

TEXT¹

Left half : श्री-उत्कर्ष देव-राज्ये ।। संवत् ५६३
Right Half : ॐ ।। श्री-अभय (?) देव आच्चा (चा)र्य श्री-विमलचद्रं-साधु ।।

TRANSLATION

During the reign of the illustrious (King) *Utkarṣadeva*. The year 563.

Om. The venerable *Ācārya* Abhaya (?) deva (and) the venerable mendicant Vimalacandra.

1. From the original stone.

**14. PALAM BAOLI (NOW RED FORT MUSEUM
OF ARCHAEOLOGY, DELHI) INSCRIPTION OF
THE REIGN OF GHIYAS-UD-DIN BALBAN,
V.S. 1337=A.D. 1280**

Provenance	: Palam (near Asthal Bohar) 12 miles South-West of Delhi.
References	: R.L. Mitra, <i>JASB</i> , XLIII (1874), 104-10; Sir Sayyad Ahmad, <i>Asar-ul-Sanadid</i> , 1904; J.Ph. Vogel, <i>CDMA</i> .
Language	: Sanskrit in lines 1-20 and part of line 21. In second half of L.21 and L.22 a local dialect allied to Bāgaḍ of Hissar, according to Grierson.
Metres	: Verse 1 Drutavilambita, Verses 2, 6 & 9 <i>Sragdharā</i> ; Verses 3, 15, 20 & 26 <i>Anuṣṭubh</i> ; Verses 4, 5, 17, 18, 23, 24 & 28 <i>Āryā</i> ; Verses 7, 8, 10, 11, 12, 27 & 29 <i>Śārdūlavikrīḍita</i> ; Verses 13,14,15 & 16 <i>Vasantatilakā</i> ; Verses 19, 21 & 22 <i>Indravajrā</i> ; Verses 14 & 30 <i>Bhujāṅgaprayāta</i> ; Verse 25 <i>Śālinī</i> ; Verses 4, 5 & 24 <i>Āryā</i> of <i>Gīti</i> variety; Verse 28 <i>Udgīti</i> .
Script	: Nāgarī in lines 1-20 and part of line 21, Śāradā in lines 21 and 22.
Date	: Vikrama Saṁvat 1337, Śrāvaṇa, Dark Fortnight 13, Budha (Wednesday) 13th August, A.D. 1281.

TEXT¹

1. [स्व*] स्ति² । गणपतये नमः ॥ ऊं नमः शिवाय ॥
सृजति रक्षति संहरतीह यस्तिरयति प्रतिबोधयति प्रजाः ।
स भवतां भवतापहरो भवतु भावुकचितितदायकः ॥१॥
साम्राज्यस्याभिषेक श्रियममरधुनी यस्य मूर्द्धिन प्रयाता
कुर्वती या तरंगैर विरत विचलच्चा-

1. From an excellent estampage kindly supplied by Dr. B.Ch. Chhabra.
2. श्री: R.L. Mitra, *JASB*, LXIII, 104-110.

2. मरत्वं प्रयाति ।
 शुभ्रांशोरंशुमाला वलयमति सितच्छत्रचक्रायमाणं
 मानातीतप्रभावो भवतु स भवतां शंकरः शंकरिष्णुः ॥२ [॥*]
 अभोजि तोमरैरादौ चौहाणैस्तदनं तरं (रम्) ।
 हरियानकभूरेषा शकेंद्रैः शास्यते [५*] धुना ॥३[॥*]
 आदौ साहबदीनस्ततः परं खु¹दबदीनभूपालः ॥ (१)
 3. जातो[५*]न्य²स (स्स)मस³दीन-फेरुजसाहिर्बभूव भूमिपतिः ॥४[॥*]
 पश्चाज्जलालदीनस्तदनंतरमजनि मौजदीननृपः ।
 श्रीमानलावदीनो नृपतिवरो नसरदीन-पृथ्वींद्रः ॥५[॥*]
 आ गौड़ाद्गज्जणांतं द्रविडजनपदात्सेतुबंधात्समंता-
 दंतस्सं-⁴
 4. तोषपूर्णं सकलजनपदे प्राज्यसौराज्यराज्ये ।
 यत्सेवायातयात क्षितिपति मुकटोद्ध⁵ट्टन-भ्रष्टरत्न-
 ज्वाला जाल प्रवालैर्वहति वसुमती वन्यवासंतलीलां (लाम्) ॥६ [॥*]
 गंगासगर संगमं प्रतिदिनं प्राच्यां प्रतीच्यामपि
 स्नातुं सिंधुसमु-
 5. द्र संगममहो यत्सैन्यमाधावति ।
 हेलांदोलितपाणिकंकणरणत्कारेण वारांगना
 यांत्यायांति च निर्भया यदुदयाच्चित्रांबराडंबराः ॥७[॥*]
 यत्सेनाग्रसरत्तुरंगमखुरप्रक्षेप विक्षोभिता-
 शशत्रूनत्र निवारयंति पुरतो दू-
 6. रेण भुरेणवः ।
 सो [५*]यं सप्तसमुद्र मुद्रित महीहारावली नायकः
 श्री हम्मीर गयासदीन नृपतिस्सम्राट् समुज्जृभते ॥८[॥*]
 यद्वाटीवेगधावतुरग खुरपुटापात सं चूर्ण्यमान-
 क्षोणीरेणुछटाभि x कवलित ककुभि व्योम्नि संछाद्यमाने
 आदि-

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1. The original has the cerebral sibilant which is sometimes employed in place of the guttural ख.
 2. R.L. Mitra, *ibid*.
 3. This स is written above the line.
 4. R.L. Mitra transcribes it with a guttural nasal, whereas the engraver has used *anusvāra* throughout *ibid*, 104-10.
 5. छत्र, R.L. Mitra, *ibid*.

7. त्यस्य प्रतापस्थ (स्थि)रतर विसरदीप्तिभिस्साकमस्तं
याति प्रायेण राजप्रभृतिषु गणना का च रात्रौ दिवा वा ॥ ९ [॥*]
यस्मिन् दिग्विजय प्रयाणकपरे गौड़ा निराडंवरा
अंध्रा रंधपरायणा भयवशान्निष्केलय x केरलाः ।
कर्णा [टा*] अपि कंदराश्रयपरा भ्रष्टा महा-
8. राष्ट्रजा-
स्त्यक्तोर्जा x किल गुर्जराः समभवन् लाटा x किराटा इव ॥ १० [॥*]
अस्मिन् राजनि विभ्रति क्षितितलं शेषो [ऽ*]निःशेषतो
भूभारं समपास्य वैष्णवमहाशय्यापदं संश्रितः ।
लक्ष्मीं वक्षसि सो [ऽ*]पि विष्णुरधुरना प्रक्षिप्य रक्षाविधौ
चिंतासंतति-
9. माप्तदुग्धजलधिर्व्विद्राव्य निद्रायते ॥ ११ ॥
अस्यानेकमहापुरीशतपते राज्ञो मनोहारिणी
ढिल्ली नाम महापुरी विजयते भल्लीव विद्वेषिणां ।
या पृथ्वीव विचित्ररत्ननिलया या द्यौरिवानंदिनी
या पातालपुरीव दैत्यनिलया मायेव
10. या मोहिनी ॥ १२ ॥
श्री योगिनी पुरमिति प्रथिताभिधाने
ढिल्लीपुरे पुरपतिः सुकृती वभूव ।
श्रीमानशेष गुणराशिरपेत दोषो
धीमानुदात्तग¹तिरुडूर नामधेयः ॥ १३ ॥
वितस्ता विपाशाशतद्रुभिराभि-
र्मिलित्वामला-
11. चंद्रभागा विभागा ।
पुरस्तादुदस्तैस्तरंगैरभंगैः
स्थिता यत्र सिंधुः सुवं (बं)धुस्सवं (बं)धुः ॥ १४ ॥
मुधा मधु मुधा सीधु मुधा दिवि सुधारसः ।
येन सिंधुसुधा पीता तस्य ज्ञानसुधाप्यधः ॥
तत्सिंधु दिव्यसुधया परिधौत-
12. -भूमि
भार (ग) स्थले सकलतापहरे पवित्रे ।

1. Is it उदात्तमतिः ? ग might be a mistake for म.

- उच्चैरुदंचति हसत्यमरावती मप्यु-
 उच्चापुरी सुरधुनीतटवासिनीं सा ॥ १६ ॥
 तस्यामस्य पिताभूद्धरिपालस्तत्पिता यशोराजः ।
 दुल्लहरस्तज्जनकः किपुरस्य पितेति पि-
13. -तृवंशः (शः) ॥ १७ ॥
 उड्डरमाता चंडी पृथुपुत्री पृथुपिता हरिश्चंद्रः ।
 उत्साहणो [५*]स्य जनकः सहदेवसुतस्स तौलसुतः ॥
 तो (तौ)लपिता व्याघ्रहरस्सिहसुतो गौर पौत्र इति ॥ १८ ॥
 वंशावलीति प्रथिते प्रबंधे
 वंशब्द-
14. -यं पूर्वमभाणि सम्यक् ।
 अत्रापि तस्य स्मृतये प्रशस्तौ
 नामानि कामं प्रतिपादितानि ॥ १९ ॥
 इच्छाज्ञान क्रियाशक्तिरूपास्तिस्रो [५*]स्य योषितः ।
 राजश्रिया रत्नदेव्यां जाजला श्रेष्ठगेहिनी ॥ २० ॥
 तस्याश्च पुत्रो
15. हरिराजनामा
 कायेन मनसा वाचा पवित्रः ।
 ख्यातश्चतुःषष्टिकलानिधानं
 प्रत्यक्षविष्णुर्भुवनैकजिष्णुः ॥ २१ ॥
 अस्यानुजौ च स्थिरराजजैत्र-
 सज्जौ समं वीरडया विभातः ।
 स्वस्त्रापरस्या अपि मध्यमायाः
 पुत्री
16. पुराभूद्धनवत्युदारा ॥ २२ ॥
 गुणराज-भूपती अपि पुत्रौ द्वौ तदनु रत्नदेव्याश्च ।
 हरदेवो नाथ इति ख्यातः पुत्रो [५*]पि कन्यान्या ॥ २३ ॥
 उत्तमराजः पुत्रस्साडली पुत्रिकेत्यपत्ये च
 मूललताशाखा फल कुटुंबकं कल्पवित-
17. -पिनो [५*] स्येत्यं (त्यम्) ॥ २४ ॥
 स्थाने स्थाने धर्मशाला विशाला
 का कानेनाकरि सत्तादिकर्त्ता ।

किन्त्वत्रापि श्रान्तपान्थश्रमार्तिछेत्रा
वेत्त्रा वापिका काप्यकारि ॥ २५ ॥
पालम्वग्रामपूर्वे च कुसुंभपुरपश्चिमे ।
कृतात्र कृतिना वापी तृष्णा-

18. मोहापहारिणी ॥ २६ ॥

पीनोत्तुंगपयोधरा परिलुठद्धारावलीविभ्रमा
तृष्णाभ्राम्यदनेक कामुक जनल्केश प्रशांति प्रदा ।
फुल्लन्मौलितरु प्रसून पटलश्रेणिः श्रियामोदिता
वापी कापि महामुदं दिशतु व x कांतेव कांता

19. दृशां (शाम्) ॥ २७ ॥

मानसमपि हसति सतां निजप्रसादेन कलुषमिति विबुध्य ।
निजविश्रांत विधात्री विधेवाध्यात्मवेदिनां भाति ॥
अस्तु स्वस्ति समस्त वस्तुविषयाभोगोपभोग्यात्मभि-
र्भवैः पुत्र कलत्रमित्र जनता युक्ताय युक्ता-

20. त्मने-

भक्तायोद्धुरठक्कुराय महते स्वर्गापवर्गोदया-
नंदायेंदुकलावतंस चरणद्वन्द्वैकनिष्ठात्मने ॥ २९ ॥
अखंड प्रकाशेन योगीश्वरेण
प्रशस्ति x कृता पंडितेन प्रशस्ता ।
समस्ताशिषामेकपात्रस्य वापी-
निमित्तं सुविस्तारयत्युद्धुरस्य ॥ ३० ॥

21. संवत्सरे[5*]स्मिन्वैक्रमादित्ये संवत् १३३७¹ श्रावण

वदि १३ वु (बु) धे ॥

किआशन्दीण शुरिताण रजि हरिआण इ देश ह ॥

पंचकोश ढिली अहु पंथि पालंम पवेश ह ॥

जेठ माशि अठविहिशे अष्ट

22. ह शनिवार ह ।

पजिवत्र (?) भइ शंमति किअउ कितणु शंशार है ।(॥)

शिकइ कुलेशि हरिपाल-घरि । ठकुर उठर धंम भउ ।

1. R.L. Mitra read the date as 1333, *JASB*, XLIII (1874), 104-110; but the fourth digit is clearly 7 and not 3. D.R. Bhandarkar reads this date as 1337, *List*. No.598.

भल हेउ [अच] शुदि दुशंध वि ३ ॥ वाइ च कुशो अनं महः ॥
लिं - - उ[त्कीर्ण*] देव (वे) [न*] ॥

TRANSLATION

Good luck : Salutation of Gaṇapati.
: Om. Salutation of Śiva.

- V.1 May Śiva who creates, protects, and withdraws (i.e. destroys); who envelopes and awakens mankind here, who removes the affliction of existence, be the bestower of happiness and the contemplated (gains).
- V.2 He, on whose head, the celestial river, flows, producing the majesty of the anointment of sovereign power, attains the status of ceaselessly waving choweries by means of its waves; (and) the circle formed by the collection of the rays of the moon, serves the purpose of the extremely white parasol and disc ; may that Śiva become inclined to accomplish your welfare.
- V.3 This land of Hariyānaka which was at first enjoyed by the Tomaras, and after that by the Chauhānas, is now being governed by the Śaka lords (i.e. the Muslim kings).
- V.4 In the beginning (there was) Sahābadīna¹ (Shihab-ud-din) (and) after him Khudubadīna (Qutb-ud-din, 1206-10) became king. Another Samasadīn (Iltutimish - A.D. 1210-35) became (king); (and the next) king was Pherūjasahi (Rukunud-din Firuz I, A.D. 1235).
- V.5 Afterwards (there was) Jalāldīna (Jalal-ud-din-Raziyya) and (after her was) born king Maujadīna (Muizz-ud-din). Then came the illustrious Alavadīna (Ala-ud-din Mas'ud), an

1. Popularly known as Muhammad Ghori - A.D. 1193 to 1206.

excellent king; and next there was Nasaradīna - the moon on earth (Nāsir-ud-din Mahmud)

- V.6 In whose extensive realm which has a fine government, in which the people, from Gauḍa (Bengal) to Gajjaṇa (Ghazni) and from the Dravidian land in which is the Setu bridge (i.e. the bridge at Rameshvaram)¹ are everywhere possessed of inner contentment, the earth bears the charm of sylvan spring-tide, on account of the shoots of the assemblage of the lustre of jewels fallen from the striking together of the diadems of kings, going and coming in his service.
- V.7 Whose army comes running every day, to the confluence of Gaṅgā and the ocean, in the east, and lo in the west too, to that of the Sindhu (Indus) and the sea in order to take bath! On account of whose accession to power, the courtesans displaying variegated raiment come and go without fear, their bracelets jingling on their playfully swinging arms.
- V.8 The particles of dust, scattered by the trampling by the hooves of the swift horses of whose army, moving forward, ward off the enemies in front, from a distance. He, the illustrious Hammīra Gayasadīna, the sovereign king, the principal jewel of the necklace of the earth girdled by the seven seas, extends his sway everywhere.
- V.9 When, the sky, of which the splendour has been swallowed, is being covered by the masses of the particles of dust of the earth which was being pounded by the falling of the hooves of the horses swiftly galloping on the roads, the glory of the sun together with the radiance spreading more steadily, vanishes. Generally, amongst kings, night or day are of no count.

1. Also called Adam's Bridge.

- V.10 On whose becoming disposed to march out for the conquest of the quarters, the people of Gauḍa are bereft of their pride; the people of Āndhra are prone to (take to) glens; and the inhabitants of Keralā abandon (their) sports, on account of fear. The people of Karṇāṭaka take the shelter of caves; (and) the people of Mahārāṣṭra (are) scattered. Indeed, the Gurjaras have become bereft of vigour, and the people of Lāṭa (become) like Kirāṭas.
- V.11 When this king is supporting the earth, even Śeṣanāga, having completely cast aside the burden of the earth, has resorted to the position of the great bed of Viṣṇu. And now that Viṣṇu, too, having driven away the series of cares in the matter of the protection (of the worlds) (and) having obtained the ocean of milk, now sleeps, clasping Lakṣmī to his breast.
- V.12 Of this king, who is the lord of many hundreds of great cities, the great and charming city named Ḍhillī, which is like a crescent-shaped arrow for the enemies, stands as preminent. Like the earth she is the receptacle of resplendent jewels, (and is) full of joy like the heaven. She is the abode of Demons (i.e. Muslims) like the city of the nether region, and is infatuating like an illusion.
- V.13 In the city of Ḍhillī, having the famous appellation of Śrī-Yoginīpura, there flourished the city-governor, Uḍḍhara by name, a man of noble deeds, the very assemblage of all virtues, devoid of blemish, intelligent, and high-minded.
- V.14 The pure and resplendent Candrabhāgā (Chenab) flowing with the unbroken and high waves having joined with these (rivers) - the Vitastā, the Vipāśā and the Śatadru, flows to the place where stands in front the Sindhu, a good companion, along with its kin.
- V.15 In vain is honey, in vain is wine (and) vain is the

nectar-juice in heaven. For him, who has drunk the nectar (of the water) of Sindhu, even the nectar of knowledge is inferior.

- V.16 In that part of the land on earth washed on all sides by that heavenly nectar of the Sindhu, which is holy and removes all afflictions, rises high, Uccāpurī which mocks even at Amarāvātī which lies on the bank of the celestial stream.
- V.17 In that city there was Haripāla (and) his father was Yaśorāja. His father was Dullahara, (and) his father was Kipu. This is the paternal pedigree.
- V.18 Uḍḍhar's mother was Caṇḍī, daughter of Pṛthu. Pṛthu's father was Hariścandra. His father was Utsahaṇa who was the son of Sahadeva and he was the son of Taula. Taula's father was Vyāghrahara who was the son of Simha and grandson of Gaura.
- V.19 The two families have been fully described by me, in the work well-known as *Vaṁśāvali* ("The Pedigree"). In this eulogy also the names have verily been set forth, for its i.e. the family's remembrance.
- V.20 He had three wives - the seniormost house-wife was Jājalā, together with Rājaśrī and Ratnadevī, who were visible forms of will-power, knowledge and the power of action.
- V.21 Her (Jājalā's) son was Harirāja by name, pure in body, speech and thought, famous as the receptacle of the sixty-four arts, Viṣṇu manifest, the sole conqueror of the world.
- V.22 And his two younger brothers named Sthirarāja and Jaitra, shine forth, along with the sister Vīraḍā. Of the other, the middle (wife), first was born a lovely daughter, Dhanavātī.
- V.23 And thereafter, two sons - Guṇarāja and Bhūpati were also (born to Rājaśrī). And of Ratnadevī also

(were born) a son Haradeva, popularly known as Nātha, and another, a daughter.

- V.24 Another son Uttamarāja, and a daughter Sādālī were the other offspring of Ratnadevī. Of this desire-granting tree, thus were the root, the creepers, the branches, the fruits (constituting) his family.
- V.25 Several spacious hospices were built at different places by him who had first established alms-houses. But, here also, was built by that connoisseur, an exquisite artesian well which is the dispeller of the pain of fatigue of the weary travellers.
- V.26 To the east of the Pālabagrāma and the west of Kusumbhapura, the artesian well which removes thirst and faintness, was built here, by that virtuous person.
- V.27 May this artesian-well bearing copious and oozing water, and possessing the grace of its rolling garland of waves, bestowing repose to the toil of many a desirous people wandering with thirst which has been made fragrant by the excellence of a series of mass of flowers of the blossoming Aśoka trees, and which is charming for the eyes, bestow upon you an indescribable great joy, like a beautiful lady, having plum and high breasts, possessing the grace of waving garlands, who bestows tranquility to the toils of many a lover hovering around out of lust, and who has been perfumed by the excellent series of the mass of flowers of the blooming Aśoka tree.
- V.28 Who, on account of her own purity, mocks even at the mind of the good, reckoning it as turbid. It shines forth, like the knowledge of the knowers of the supreme soul, which imparts tranquility to the self.

- V.29 May the great *Ṭhakkura Uḍḍhara*, who has concentration of mind, who is devout, who takes delight in the attaining the joy of heaven and final beatitude, whose mind is solely devoted to the pair of the feet of Śiva (lit. he whose ornament is a digit of the moon) together with his sons, wives, friends and dependants enjoy welfare in all circumstances in which enjoyment is possible within the sphere of all worldly matters.
- V.30 This laudable eulogy composed in connection with the artesian well by the learned Yogīśvara whose enlightenment is undiminished, diffuses extensively the virtues of *Uḍḍhara* who is the sole worthy recipient of all blessings.
- L.21 (Sanskrit portion) In this year of *Vikramāditya*, the year 1337, the month of *Śrāvaṇa*, the 13th lunar day of the dark fortnight, Wednesday.
- L.21 (Vernacular portion) In the kingdom of the Sultan *Ghiyas-ud-din* is the country of *Hariyāna*. Five *Kos* from Delhi, comes *Palam* in the way.
In the month of *Jeṭh*, on the 8th lunar day (?)
- L.22 On Saturday, In the family of Śika (?) in the house of *Haripāla* was born (?) the righteous *Ṭhākura Uḍḍhara*.
The rest is unintelligible.

**15. SONIPAT (NOW REDFORT MUSEUM OF
ARCHAEOLOGY, DELHI) STONE-SLAB
INSCRIPTION OF THE REIGN OF JALAL-UD-DIN
FEROZSHAH KHALJI,
DATED VIKRAMA SAMVAT 1347**

Provenance	: Uncertain. Presented to the Delhi Museum by Mr. J.G. Delmerick, in 1888, who got it from the <i>mutwalli</i> of a mosque in Sonipat.
References	: J.Ph. Vogel, <i>PRAS-NC</i> , 1907-08, 10 f: <i>CDMA</i> , 29.
Language	: Sanskrit.
Metres	: <i>Anuṣṭubh</i> throughout.
Script	: Nāgarī.
Date	: Vikrama Samvat 1347, Phālguna, Śudi 5, Monday 5th February A.D. 1291.

TEXT

संचिन्त्य-----संसारासारतां सुधी ।
प्रस्थाभिधे सुवर्णादि-ग्रामे कूपमकारयत् ॥

TRANSLATION

Having well-considered the evanescent nature of the world, the wise one caused to be made the well in the village named Prastha beginning with Suvarṇa (i.e. *Suvarṇaprastha*)

RESUME

This inscription consists of 17 lines, but it is badly damaged. The central portion is completely obliterated. Owing to the frequent gaps it is not possible to give either the text or the translation. From what has been preserved, we can get some idea of its contents. The first verse contained an invocation to Vināyaka i.e. the god Gaṇeśa. In verses 2 to 4 we are told that the city called Ḍhillī (modern Delhi) is situated in the country of Hariyāṇa (i.e. Haryana) which was first ruled by the Tomaras, and then by the Cāhamānas, from whom it was conquered by

the Muslims, who were still ruling then. The inscription was put up during the rule of Jalāladīna (Khalji). The next 10 verses are too much damaged. These appear to have contained the genealogy of the donor who belonged to a family hailing from Rohtak. The greater part of Verse 15 is legible, which tells us that the wise donor having thought of the evanescence of this world caused a well to be made at the village named *Prastha* beginning with *Suvarṇa* i.e. *Suvarṇa-prastha* (modern Sonipat). Verse 16 gives the name of the composer of the inscription as Uttama son of Hariścandra. The date is then given in words which are damaged, followed by the date in figures. It is **Vikrama year 1347, Phālaguṇa, Śukla, di 5, Monday**. According to Kielhorn's calculations, it corresponds to 5th February, A.D. 1291.

**16. NARAINA (NOW RED FORT MUSEUM OF
ARCHAEOLOGY, DELHI) STONE INSCRIPTION
OF THE REIGN OF MUHAMMAD IBN TUGHLAQ,
DATED V.S. 1384**

Provenance	: Naraina (Industrial Area), New Delhi.
References	: R.L. Mitra, <i>PASB</i> , 1873, 105; J.Ph. Vogel, <i>PRASI-NC</i> , 1907-08, 10 f; <i>CDMA</i> , 29 ff.
Language	: Sanskrit.
Metres	: Verses 1-2 <i>Prṭhvī</i> ; Verses 3, 7, 9, 11, 12 <i>Anuṣṭubh</i> ; Verse 4 <i>Vasantatilakā</i> ; Verse 5 <i>Śārdūlavikrīḍita</i> ; Verses 6, 8, 10, 13, 14 <i>Indravajrā</i> ; Verse 15 <i>Śālinī</i> ; Verse 16 <i>Mālinī</i> .
Script	: Nāgarī.
Date	: Saṃvat 1384, Bhādra, Vadi 3, Gurudina. Thursday, 6th August, A.D. 1327.

TEXT¹

- [ओं स्वस्ति]
1. [स्मृतः प्रणतदेहिनां] निखिलविघ्न [विध्वंसकृ]-
त्रमज्जनसमीहितं वितरतीह यः पूजितः ।
[स धार-
 2. यति विघ्नपो रदनमे]क मत्युन्नतं
प्रभेतुमिव नाकिनां स्फटिकदं[ड]मुग्रं द्विषः ॥१ [॥]
सुरेन्द्ररिपुमर्दनी मलिषघा-
 3. [टिका] संस्थिता
हरीशकमलोद्भवैरखिलसिद्धि हेतोः स्तुता ।
भवेत्स्वकुलदेवता भवदघौघ विच्छिन्नये
द्रु-
 4. [तं ज]न फलप्रदा भुवनधारिणी चंडिका ॥२ [॥*]
हरितानक (हरियानक) संज्ञो [ऽ*]स्ति देशः पुण्यतमो महान् ।
कृष्णः सपा-

1. J.Ph. Vogel, *CDMA*, 29ff.

5. [थो] व्यचरद्यत्र पापौघ शांतये ॥ ३ [॥*]
तस्मिन्नियं निखिलरत्नचयोपगूढा
वेदस्वनैः श्रुतिविदां हृतपापपुं-
6. [जा ।]
ढिल्लीपुरी सुरनदीव विभाति रम्या
रम्यांगनाचरणनूपुर [हंस]शब्दैः ॥४ [॥*]
तत्रासीन्महमूद साहि-र-
7. खिलक्षोणीश चूड़ामणि
विख्यातो निजबाहुवीर्यदलितारातिः शकेंद्रो बली ।
त्रासाद्भूश्चलतीह य-
8. स्य [मृगया क्री]डावनीं गच्छतः
[सि]धुः शुष्यति कंपमाशु [हि] दिशो [यांत्य]द्रयो पि द्विषः ॥२ [॥*]
वंशवर्णनं ।
आसीद्व-
9. णि [ग्वंधुपरीवृतः] प्राग्
नाडायण [प्राङ्नाडायण] ग्रामकृताधिवासः ।
गोविंददेवो बहुपुण्यकर्म-
दक्षो [ऽ*]त्र रोहीतकवंश-
10. केतुः ॥६ [॥*]
[तस्माद्वैगु]णावान् जज्ञे रत्नो रत्नमिवाम्बुधेः ।
येनोढा धर्मिणा पत्नी गगनश्रीः पतिव्रता ॥ ७ [॥*]
त-
11. स्यामजायं [त सु]ताः प्रसिद्धा-
श्चत्वार एते किल रत्नसाधोः ।
गंगाधरो [माध]व लक्ष्मणाख्या-
वन्यो तु दामोदर-
12. [नामधेयः ॥८ ॥*]
[ल]घुर्दामोदरो तेषां विरदां प्राप्य सुप्रियां ।
श्रीधरदेव [कृष्णादींस्तनयांल्लब्धवान् नव ॥९ [॥*]
तेषा-
13. [मभूत्स]र्वकला [स्व]भिज्ञो
वाणिज्यकर्म क्रयविक्रयज्ञः ।

- गोभूमि हे[मांबर दानशीलः]
श्री धीरदेवो मतिमा-
14. न् गुणज्ञः ॥१० [॥*]
तेनोद्वाह्य शिवां पत्नीं धन्यां धानीति विश्रुतां ।
द्वावंगजौ [रीसडाख्य सुदेवौ] जनिताविमौ ॥ ११ [॥*]
15. राजश्रियां [नाम]पत्न्यां रीसडः सत्सुताविमौ ।
लेभे दुल्लभदेवाख्यं [श्रीवरं च ततः परं ॥१२ ॥*]
श्री-श्रीवरः श्रीवर-
16. पाद [पद्म-सेवा-र]सज्ञो मतिमान् विधिज्ञः ।
सद्वंशजे [ऽ*]सौ लभते ह कांते कल्ल्याभि [धानामथ गंगदि]श्रीं ॥१३ [॥*]
17. श्रीश्रीवरस्येह कलासु दक्षाः पुत्रास्त्रयो [ऽ*]मी गुणिनो वभूवुः ।
पृथ्वीधरो ज्येष्ठ [पतिव्रतायां जा]तो [परौ श्रीधर-]
18. [सोहृणाख्यौ] ॥ १४ [॥*]
इंद्रप्रस्थाद्वारुणे दिग्विभागे
ग्रामः ख्यातो [ऽ*]प्यस्ति नाडायणाख्यः ।
ग्रामादस्माद्धिश्यु-
19. दीच्यां पितृणां
तृप्त्यै कूपः कारितः श्रीधरेण ॥१५ [॥*]
किमु सुरसरिदंभः शीतलं मिष्टमिष्टं
किमिह तदमरैर्वा
20. क्षिप्तमत्रामृतं यत् ।
इति पथिकसमूहस्तस्य कूपस्य पीत्वा
मधुरमुदकमच्छं प्रस्तुवन्याति गेहं ॥१६ [॥*]
[कृतिर्मदन-]
21. देवस्य [।] तुर्याष्टाग्निनिशाकरे ।
विक्रमाब्दे [ऽ*]सिते भाद्रे तृतीयायां गुरोर्दिने ॥१७ [॥*]
संवत् १३८४ भाद्र वदि ३ गुरुदिने । [शुभं भवतु ॥*]

TRANSLATION

V.1 Om Hail!

He, who is known as the destroyer of all obstacles of the living beings who are bowed in salutation; who when worshipped, bestows here, what is coveted by the people bending (before him) - he

the lord of obstacles, bears one highly lifted-up tusk, as if it were a fierce staff made of crystal, for piercing the enemies of the denizens of heaven.

- V.2 (The goddess) Caṇḍikā who pounds the foes of the lord of the gods; who stands on the head of the [demon] Mahiṣa; who is eulogised by Hari (Viṣṇu), Īśa (Śiva) and the lotus-born (Brahmā) for the sake of complete success; who speedily bestows rewards on men; who upholds the universe; who is our tutelary deity - may she be for the destruction of the multitude of your sins.
- V.3 There is the great country, the holiest, named Hariyānaka, where Kṛṣṇa together with Pṛthā's son (Arjuna), walked about for the destruction of the multitude of sin.
- V.4 In that (country) this city of Ḍhillī (Delhi) embraced by heaps of all sorts of jewels, having the mass of its sins carried away by the chanting of the Vedas by those who are conversant with the sacred lore; and which is, lovely on account of the tinkling of anklets of charming ladies, shines forth like the heavenly river, with the crackling of the geese.
- V.5 There was the powerful lord of the Śakas (Muslims) *Mahamūda Sāhi* (*Muhammad ibn Tughlaq*), the crest-jewel of all the lords of the earth, who was famous (as one) who had crushed his enemies by the prowess of his own arms; at whose moving out to the hunting ground, the earth trembles through fear; the ocean dries up; the quarters immediately begin to shake; and even the mountains (as also his) enemies tremble.
- V.6 The description of the lineage :
Formerly, there was here a merchant surrounded by kinsmen, who had taken up abode in the village of Nāḍāyaṇa, Govindadeva (by name), the banner

of the Rohitaka lineage, who was proficient in the performance of many pious deeds.

- V.7 From him, indeed, was born the virtuous Ratna, like a jewel from the ocean; by whom, the righteous, was married the faithful wife Gaganaśrī.
- V.8 Of the noble Ratna, were born these four sons by her, who are indeed famous, called Gaṅgādhara, Mādhava and Lakṣmaṇa, and the other had the name Dāmodara.
- V.9 Of them, the youngest Dāmodara having obtained Vīraḍā as exceedingly beloved (wife), got nine sons Śrīdhara, Kṛṣṇa and others.
- V.10 Amongst them, Śrīdhara, was intelligent, appreciative (of merits), well-versed in all arts, and conversant with trade pursuits, (such as) buying and selling, and was exceedingly liberal in making gifts of cows, land, gold and clothes.
- V.11 He having married a fair and blessed wife well-known as Dhānī, begot two sons called Rīsaḍa and Sudeva.
- V.12 Rīsaḍa obtained these two good sons, Dullabhadeva and after him Śrīvara, by the wife named Rājaśrī.
- V.13 The wise and illustrious Śrīvara, who had tasted the flavour of the service of the lotus-like feet of Śrīvara (Viṣṇu), who knew the sacred precepts, obtained two beautiful wives, born in noble families, named Kallyā, and Gaṅgadiśrī.
- V.14 Of the illustrious Śrīvara here, there were these three sons, dexterous in arts and virtuous – Pṛthvīdhara, born from the senior faithful wife, and the other two Śrīdhara and Solhaṇa by name.
- V.15 In the western division of the quarters, from Indraprastha, there is the famous village called Nāḍāyaṇa. In the northern direction from this

village, Śrīdhara, caused to be made, a well for the gratification of his forefathers.

V.16 "Is this the water of the river of the gods (the Gaṅgā) - cool, sweet and wholesome? or is it nectar, spilled here by the gods?" Thus, the host of travellers, having drunk the sweet and clear water of this well, goes home, praising (the water).

V.17 This is the composition of Madanadeva, (prepared) in the **Vikrama year** (expressed by) four, eight, the fires 3 (and) the moon 1 (i.e.) (1384), **in the dark half of Bhādra[pada], the third lunar day, on Thursday. The year 1384, Bhādra[pada], dark fortnight, the lunar-day 3, Thursday.** May there be prosperity.

**17. SARBAN (NOW RED FORT MUSEUM OF
ARCHAEOLOGY, DELHI) STONE INSCRIPTION
OF THE REIGN OF MUHAMMAD IBN TUGHLAQ
- DATED V.S. 1384**

Provenance	:	Village Sarban, 5 miles to the south of Delhi.
References	:	R.L. Mitra and Visheshvara Nath <i>PASB</i> , 1873, 104-7; J.Ph. Vogel <i>PRASI-NC</i> , 1907-08, 10f; <i>CDMA</i> , 33-36, J. Eggling, <i>EI</i> , I, 93-95; F.Kielhorn, <i>IA</i> , XIX, 26.
Language	:	Sanskrit.
Metres	:	Verses 1-7, 10, 11, 14-16 <i>Anuṣṭubh</i> ; V.8 <i>Indravajrā</i> , V.9 <i>Vasantatilakā</i> ; Verses 12, 13 <i>Upajāti</i> .
Script	:	Nāgarī.
Date	:	Vikrama Saṁvat 1384, Phālguṇa Śudi 5, Bhauma. Tuesday, 16th February, A.D. 1328.

TEXT¹

1. ओं² स्वस्ति ॥ सर्व्वाभीष्टफलं यस्य पदाराधनतत्पराः [1*]
लभन्ते मनुजास्तस्मै गणाधिपतये नमः ॥ १ [11*]
2. सत्यलो नाम वः पातु सांववत्यांवया सह ।
प्रसादाद्यस्य देवस्य भक्ताः स्युः सौरव्यभाजनं ॥ २ [11*]
देशो [5*] स्ति
3. हरियानाख्यः पृथिव्यां स्वर्गसंनिभः ।
ढिल्लिकाख्या पुरी तत्र तोमरैरस्ति निर्मिता ॥ ३ [11*]
तोमरानं-
4. तरं यस्यां राज्यं निहतकंटकं ।
चाहमाना नृपाश्चक्रुः प्रजापालनतत्पराः ॥ ४ [11*]
ज [अ] थ प्रतापदह-
5. न-दग्धारि कुलकाननः ।
म्लेच्छः सहावदीनस्तां वलेन जगृहे पुरीं ॥ ५ [11*]
ततः प्रभृति भुक्ता सा तु-

1. J.Ph. Vogel, *CDMA*, 33ff.

2. This ओं is missing in Eggling's transcript.

6. रुष्यैः यावदद्य पूः ।
श्री महंमदशाहिस्तां पाति संप्रति भूपतिः ॥६ [॥*] अपि च ॥
तस्यां पुर्यस्ति वणि-
7. जामग्रोतक निवासिनां ।
वंशः श्रीसाचदेवाख्यः साधुस्तत्रोदपद्यत ॥७ [॥*]
लक्ष्मीधरस्तत्तनयो
8. वभूव
लक्ष्मीधरांहिद्वय पद्मभृंगः ।
देव द्विजाराधननिष्ठचित्तः
समस्त भूतावनलब्धकीर्तिः ॥८ [॥*]
9. लक्ष्मीधरस्य तनयौ¹ कलिकालवाह्या-
वास्तामुभौ महिमवारिनिधी सुरूपौ ।
माहाभिधो नि-
10. पुण बुद्धिरभूत्तदाद्यो
घीकाख्य उत्तमयशा अनुजस्तु तस्य ॥९ [॥*]
माहाख्यस्याभवत्पुत्रो मेलहा-
11. नामा मनोहरः ।
देवद्विजगुरूणां यः सदाराधनतत्परः ॥१० [॥*]
श्रीधरस्यात्मजां वीरो² नाम्नीं भर्तु-प-
12. रायणां ।
घीका विवाहयामास तस्यामास्तामुभौ सुतौ ॥ ११ [॥*]
ज्यै [ज्ये]ष्ठस्तयोः खेतलनामधेयः
साधुत्वपायो³-
13. धिरनंतशीलः ।
पैतूक⁴नामा च लघु समस्त-
गुरुद्विजाराधनशीलचित्तः ॥ १२ [॥*]
अथैतयोः खेतल-

1. लक्ष्मीधरस्तत्तनयौ Egging.
2. Egging corrects it into वीरा, but वीरो is a common name for girls, as pointed out by Vogel.
3. Metrically lengthened form for पयोधि ।
4. In verse 14 this name is given as पैतल, which is obviously a variant.

14. पैतलाख्य-
साध्वोः सदा कीर्तनकर्मबुद्धयोः ।
इयं शुभा सारवलाभिधान-
ग्रामांतभूरध्यवसत्स्म चित्ते ॥ १३ [॥*]
15. पितृणामक्षयस्वर्गप्राप्त्यै संतानवृद्धये ।
षेतलः पैतलश्चैनं कारयामासतुः प्रहिं ॥ १४ [॥*]
वेद-वस्व-
16. ग्निचंद्रांक-संख्ये द्वे विक्रमावर्कतः ।
पंचम्यां फाल्गुनसिते लिखितं भौमवासरे ।। १५ [॥*]
इंद्रप्रस्थ-प्रति-
17. गणे ग्रामे सारवले [५*]त्र तु ।
चिरं तिष्ठतु कूपो [५*]यं कारकश्च सवांधवः ॥ १६ [॥*]
संवत् १३८४ फाल्गुन-शु
18. दि ५ भौम दिने ॥

TRANSLATION

- L.1 Hail !
- V.1 Salutation to him the Lord of the Gaṇas (Gaṇeśa), intent on the worship of whose feet, men obtain all the coveted gains.
- V.2 May Satyala (The truthful One i.e. Śiva) together with Ambā and Ambālikā, protect you, verily, the god by whose favour the devotees shall be the enjoyers of happiness.
- V.3 There is on this earth the country named Hariyāṇa, which resembles the heaven, (In it) there is the city named Dhillikā built by the Tomaras.
- V.4 In which (city) after the Tomaras, the Cāhamāna kings wholly devoted to looking after the welfare of the subjects enjoyed rule, free from political troubles of various sorts.
- V.5 In course of time, the barbarian Sahāvadīna (Shihab-ud-din ghuri) forcibly took possession of

(that) city, having burnt down the forest of the hosts of enemies by the fire of his majesty.

- V.6 Since then, that city has been enjoyed by the Turks till today. Now the king **Maharāmadaśāhi** protects it.
Moreover,
- V.7 In that city there is a family of traders (originally) the dwellers of Agrotaka. In that family was born the noble person having the name Sācadeva.
- V.8 His son, Lakṣmīdhara, who was the black bee of the lotus-like pair of feet of Viṣṇu, whose mind was firmly devoted to the propitiation of the gods and Brāhmaṇas (and) who had obtained fame by affording protection to all beings.
- V.9 The two sons of Lakṣmīdhara, who were outside the pale of Kali age, both oceans of greatness, (were) of beautiful forms. The first of them known as Māha had a sharp intelligence; and the one called Ghīkā, of excellent fame, was his younger brother.
- V.10 Of the one called Māha, there was the charming son named Melhā, who was always devoted to the propitiation of the gods, Brāhmaṇa and preceptors.
- V.11 Ghīkā married the daughter of Śrīdhara, by name Vīro who was entirely devoted to the husband. By her there were two sons.
- V.12 The elder of the two, Khetala by name, an ocean of nobility (and) of boundless piety; and the younger named Paitūka had a mind devoted to the propitiation of all preceptors and Brahmanas.
- V.13 In course of time, the land at the extremity of the village called Sāravala captured the minds of these two noble persons Khetala and Paitala, who were always thoughtful about monumental works of piety.¹

1. The technical meaning of *Kīrtana* has been missed by Egging. See Chhabra, B. Ch., *Facets of Aryan Culture*, 150.

- V.14 Khetala and Paitala caused this well to be constructed for the attainment of permanent (residence) in heaven for their ancestors and for the increase of their progeny.
- V.15 **[In the year] calculated by the Vedas (4), Vasus (8), Fires (3) and moon (1) (1384) from (the time of) Vikramāditya, it has been written on Tuesday, the fifth lunar day of the bright fortnight of Phālguna.**
- V.16 In the *paraganā* of Indraprastha in this village of Sāravala, may this well last for a long time; and so also (its) builder together with his kinsmen.
Samvat 1384, Phālguna, the bright fortnight, lunar day 5, on Tuesday.

**INSCRIPTIONS
OF PUNJAB**



18. BHATINDA STONE INSCRIPTION OF THE REIGN OF ŚATRUGHNADEVA

Provenance	: Bhatinda, headquarters of the District of the same name, Punjab.
References	: Garrick, CASR, XXIII (1883-84), 2 ff.; D.R. Sahni, EI, XXI, 293, Plate No.3
Language	: Sanskrit.
Metres	: Verses 1, 3, 4 and 5 ; <i>Vasantatilakā</i> ; Verse 2 : <i>Āryā</i> .
Script	: Nāgarī.
Date	: Undated, May be assigned on palaeographical grounds to the 10th century A.D.

TEXT¹

1. -----
-- U - UU गदामलपाञ्चजन्य-
लीलाधृताखिलजगन्निर्तयैश्चतुर्भिः ।
दोर्भिः हरिः हर
2. U - UU - U --
-- स यं सुचरितानि सनातनो [ऽ*]यम् ॥ [१*]
जयति जगन्नतचरणश्चरणरजः
शत्रुघ्न] -
3. लक्ष्मण-भरत-प्रतिमो
राजा शत्रुघ्नदेवो [ऽ*]यम् ॥ [२*]
आसीन्निभाण्ड[नगरे]²गुण-
4. रत्नशाली*]
-- U - U शिवरत्नमयामलश्रीः[1*]
[सुक्ष]त्रियान्वय विभूषणमुज्ज्वलेन
ख्यातिङ्गतः क्षिति-
5. [तले*] UU - U -- ॥ [३*]

1. From the plate in EI, XXI.

2. (न-पुरे) D.R. Sahni, EI, XXI.

[तस्यात्म*]जः कलिमलक्षयकारिनामा

[श्री दाम] इत्यभवद्यतिभक्तिपूतः [1*]

तापच्छि-

6. - UUUU - UU - U - - -

गंगाप्रवाह इव सन्ततदानतोयः ॥ [४*]

ख्यातश्चि[यो] जगति.[चारु]क नाम आसी-

7. [त] - [कल्पक]निज U स्त्री U U - न्दुलेखा [1*]

[एत]स्य सा सुचरितस्य U - U - -

8. सौजन्ययुत [स्य*] ॥ [५*]

गहन [?] [म*]हाराज[स्य*]

9. ----- आनक-----

10. -----

11. -----

12. ----- सतत-----

13. --- तस्य । गोविन्द----- परम

14. --- [महाकवि] - - - - - [चन्द्रमणि] - - देव - - महाराज

15. ----- सामन्तमित्रप्रति

16. ----- ॥ भक्तिहरेर्हरति यत्र दि-----

17. ----- सम्पदत्र----- स्थिर सूव---

18. ----- पुत्र----- समुद्र-----

19. -----

ABSTRACT

This inscription belongs to the Vaiṣṇavite form of worship. It is rather badly damaged. Only the first eight lines, even which have several lacunae yield some information. From line 9 to 18 we get only isolated words.

The first verse is in praise of Viṣṇu. The second mentions a local king named Śatrughnadeva who is compared to the brother of Rāma-Lakṣmaṇa and Bharata. The third verse mentions a Kṣatriya family which resided in Tribhāṇḍanagara.¹ The name of the progenitor of this family is lost. His son was Śrīdāma who showed devotion towards ascetics and was famous for his

1. It may be identified with the town of Bhatinda in Punjab. Mr. Garrick has recorded the locally current name Trehnda which is a direct derivative from Tribhāṇḍa.

overflowing charities. His son was Cāruka whose wife Indulekhā seems to have performed a charitable act which may be the building of a temple of Viṣṇu of which the present inscription is the only remnant. From the occurrence of the word *Mahārāja* in lines 8 and 14 and of *Sāmanta* in line 15, it may be surmised that Śrīdāma and Cāruka were the feudatories of the king Śatrughnadeva, about whom no other information is available.



INSCRIPTIONS
OF
HIMACHAL PRADESH



19. PANALI NALA ROCK INSCRIPTIONS

Provenance	: Panali Nala near Gum, Tahsil and District Chamba, Himachal Pradesh.
References	: J.Ph., Vogel, ACS-I, 137, Plate VI.
Language	: Prakrit in ll. 1 to 3; Sanskrit inl. 4.
Script	: Proto-Śāradā.
Date	: Circa 7th century A.D.

TEXT¹

No. 1

1. महाहिमवारा प्र² हि(ह)तर्ष (र्या ?) ते ते सवच्छरा
2. गोरदीवेन (गौरीदेवेन) [लिखितं]

No. 2

1. हिमवारा प्रहि (ह)तर्या एते भ

No. 3

1. एते संवच्छर

No. 4

1. ओं नम (मः) शिवाय [1*]

TRANSLATION

An accurate translation of inscription No 1 to 3 is not possible as the words are corrupt and therefore unintelligible. The three inscriptions have been written by one Gaurīdeva, whose own name has been spelt incorrectly.

No.4, can be rendered as follows:

Om Salutation to Śiva.

1. No.1 from plate VI a, No.2 from plate VI b, No.3 from plate VIC and No 4 from Plate VI d, in Vogel's ACS-I.
2. मृ, Vogel.

20. BRAHMAUR LAKṢAṆĀDEVĪ IMAGE INSCRIPTION OF MERUVARMAN

Provenance	: Brahmaur, District Chamba, Himachal Pradesh.
References	: Alexander Cunningham, <i>CASR</i> , XIV, 111 ff, and Plate XXVIII; J.Ph. Vogel, <i>ASI AR</i> , 1902-03. 240 ff; <i>ACS-I</i> , 141, Plate X.
Language	: Sanskrit.
Script	: Acute-angled (Kuṭila) Brāhmī assignable to Circa A.D. 700.
Date	: Undated.

TEXT¹

1. ॐ ॥ मोषूण-स्वगोत्रादित्यवंश-संभूत-श्री आदित्यवर्मदेव -
प्रपौत्रो² [त्र] -श्रीबलवर्मदेवपौत्र-श्री दिवाकरदेव -
पुत्रेण ॥³
2. श्रीमेरुवर्मणा ॥³ आत्मपुण्य वृद्धये लक्षणादेव्यार्च⁴ ×
कारापताः⁵ ॥. ॥ कर्मणि⁶ गुग्गेण (न) ॥. ॥

TRANSLATION

This image of the goddess Lakṣaṇā has been caused to be made by the illustrious **Meruvarman**, the great-grandson of the illustrious Ādityavarmmadeva, born in the Solar race and his own family (called) Moṣūṇa, the grandson of the illustrious Balavarmadeva (and) the son of the illustrious Divākaravarmadeva for the increase of his own religious merit.

(Made) by the artisan Gugga.

-
1. From Plate X in Vogel's *ACS-I*.
 2. प्रपौत्रौ, Vogel
 3. These marks of punctuation are superfluous.
 4. Read देव्या अर्च⁴ X का-- ।
 5. Read कारापिता. The visarga is Superfluous.
 6. Read कर्मिणा ।

21. BRAHMAUR GAṆEŚA IMAGE INSCRIPTION OF MERUVARMAN

Provenance	: Brahmaur, Chamba District, Himachal Pradesh.
References	: Alexander Cunningham, CASR, XIV, 111f, Plate XXVIII; J.Ph. Vogel, ASIAR, 1902-3, 240 ff; ACS-I, 142, Plate X.
Language	: Sanskrit.
Script	: Acute-angled (<i>Kuṭīla</i>) Brāhmī of circa 7th century A.D.
Date	: Undated.

TEXT¹

1. ॐ नमः गणपतये ॥ मूषूण-स्वगोत्रादित्य-वंश-संभूत-श्री-
आदित्यवर्मदेव-प (प्र) पौत्र-
2. श्रीवलवर्मदेवा²नु पोन्न-श्रीदिवाकरवर्मदेव-सूनुना ॥³
3. महाराजाधिराज-श्रीमेरुवर्मणा कारापिते (तो) देव(य) धर्मो [ऽ*]यं (यम्) ।
4. कर्मिणा गुग्गेन ॥

TRANSLATION

1. Om. Salutation to Gaṇapati. Born in the Solar dynasty of his own Mūṣūṇa *gotra*, the illustrious Ādityavarmandeva. (His) great-grandson, the illustrious Balavarmadeva. (His) grandson the illustrious Divākaravarmadeva, by whose son. The *Mahārājādhirāja*, the illustrious **Meruvarman**, this religious gift has been caused to be made. (Made) by the artisan Gugga.

1. From Plate X in Vogel's ACS-I.

2. The word अनु is superfluous, and the following पोन्न is to be read as पौत्र ।

3. This mark of punctuation is superfluous.

22. BRAHMAUR NANDI IMAGE INSCRIPTION OF MERUVARMAN

Provenance	: Brahmaur, District Chamba, Himachal Pradesh.
References	: Alexander Cunningham, <i>CASR</i> , XIV, 111, Plate XXVIII; J.Ph. Vogel, <i>ASIAR</i> , 1902-3, 240 ff, <i>ACS-I</i> , 143f.; Plate X.
Language	: Sanskrit.
Metres	: Verse 1 and 2: <i>Vasantatilakā</i> .
Date	: Circa 700 A.D.

TEXT¹

1. ओं [१*] प्रासाद (दं) मेरुसदृशं हिमवन्त-मूर्ध्निः (ध्नि)
कृत्वा स्वयं प्रवरकर्म-शुभैरनेकैः [१*]
तस्याग्रतो वृषभ (भः) पीनकपोलकायः
संश्लिष्ट-वक्षककुदोन्नतदेवयान (नः) [॥*]
2. तच्चन्द्रशालरचितं नवनाभराम²
प्राग्ग्रीवकै³ विविध-मण्डपनैः (नैः) कचित्रैः [१*]
श्री-मेरुवर्म-चतुरोदधिकीत्तिरिषाः
मातापितुः⁴ सततमात्मवृद्धैः⁵ ॥

TRANSLATION

- V.1. Having himself made the temple resembling the (mountain) Meru, on the peak of the Himālaya, by means of his manifold excellent deeds (he has caused to be made) in front of this, a bull, having plump cheeks and the body, and a well-knit breast and a hump, a lofty vehicle for the divinity.

-
1. From Plate X facing page 144 in Vogel's *ACS-I*.
 2. Read नयनाभिराम ।
 3. Read प्राग्ग्रीवकै ।
 4. Read मातापित्रोः ।
 5. Read वृद्धै ।

- V.2. That *Candraśālā* has been constructed, charming to the eye with many adjacent apartments and pavilions adorned with pictorial drawings the illustrious **Meruvarman**, whose fame has spread to the four oceans, caused this religious monument to be made for the constant increase of his own religious merit and that of his parents.

NOTES

1. **Candraśālā :**

Candraśālā is the metrically shortened form of *Candraśālā* which is a technical architectural term. According to Ajay Mitra Shastri, it is 'a gabled chamber on or above the *kapota* or the gable window itself'. (ISBV, 404-405). It occurs in Bāṇa's description of Prabhākaravarddhana's palace in the *Harṣacarita*. It has been explained by the commentator as *dhavala-grhasy-opari prāsādikā* (155, N.S.P. ed.) V.S. Agrawala has described it as an open pavilion on the first floor at the back of the *dhavalagrha*, having a roof supported on pillars decorated with *Śālabhañjikās*. A.K. Coomarswami regarded it as a synonym for *gavākṣa* and held that it is the same as modern *jharokhā* (JAOS, XLVIII). This sense cannot hold good in Bāṇa's description. Pramod Chandra holds the same view. He has given some illustrations, in his *Stone Sculptures in the Allahabad Museum*, Plate LIV. See also P.K. Acharya, *A Dictionary of Hindu Architecture*.

2. **Prāggīvaka :**

This is also an architectural term, its correct form being *Praggrīvaka*. It has been rendered in the lexicons as, 1. a wooden balustrade or fence round a building; 2. a window; 3. lattice, balcony (projecting like a neck); 4. a Summer house; 5. a pleasure house; 6. a painted turret. The word occurs in Bāṇa's *Harṣacarita*, where V.S. Agrawala has explained it as *mukhaśālā*, i.e. a room on the first floor on the front, and flanked by a *Śayanagrha*

(bed-room) and a *Saudha*, a residential room of which the pillars were made of ivory, or white stone. It was so called as it projected on the neck of the *dhavalagrha*. In Bāṇa's account of Prabhākara-varddhana's illness, the women folk of his relatives occupied this room.

23. CHATRARHI ŚAKTI IMAGE INSCRIPTION OF MERUVARMAN

Provenance	: Chatrarhi, Tahsil & District Chamba, Himachal Pradesh.
References	: Alexander Cunningham, <i>CASR</i> , XIV, 111 ff. Plate XXVIII; J.Ph. Vogel, <i>ASIAR</i> , 1902-03, 240 ff; ACS-I, 145 ff, Plate X.
Language	: Sanskrit (Full of grammatical errors).
Metres	: Verses 1-2, <i>Indravajrā</i> (defective scheme).
Script	: Acute-angled (<i>Kuṭila</i>) Brāhmī of circa 7th century A.D.
Date	: Undated.

TEXT¹

1. ॐ [१*] आसी[द*] विशुद्धकुलधूर्य²वाहो (हः)
श्रीदेववर्मेति प्रसिद्धकीर्ति-[१*]
तस्य स्सु (सु)तः सर्व्वगुणाति (भि)रामः
श्रीमेरुवर्मा प्रथित³[:*] प्रि (पृ)थिव्याः (व्याम) ॥ [१*]
2. मातापितृ पुण्य निमित्तपूर्व्व⁴
कारापिता भक्ति एव शक्त्या (क्तिः) [१*]
जित्वा रिपूं (पून्) दुर्ज्युदुर्गसंस्थाः (स्थान्)
कीर्तियशोधर्मविवृध्यतायुः⁵ ॥ [२*]
3. कृतं कर्मणि⁶ गुग्गेण (न) [॥*]

TRANSLATION

Om !

V.1 There was the illustrious Devavarman of celebrated fame, the leading personality in the blemishless

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1. From Plate X, ACS-I.
 2. धूर्य, Vogel, ACS-I.
 3. प्रथितयशाः, Vogel.
 4. माता-पितृ पुण्य-निमित्तं पूर्व्व, Vogel.
 5. विवर्धिदतायुः Vogel.
 6. Read कर्मिणा ।

lineage. His son, charming by all virtues, is the illustrious **Meruvarman**, famous on the earth.

V.2 He, whose glory, fame, religious merit and life are (ever) on the increase, having conquered the enemies residing in invincible fortresses first caused to be made, solely out of devotion, this image of Śakti, for the religious merit of his mother and father.

V. 3 Made by the artisan Gugga.

24. GUM STONE INSCRIPTION OF SĀMANTA ĀṢĀDHADEVA

Provenance	: Village Gum, Pargana Lilh, Tahsil and District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 145 ff, Plate XI.
Language	: Sanskrit.
Metres	: <i>Sragdharā</i> .
Script	: Acute-angled (<i>Kuṭilā</i>) Brāhmī of about seventh Century A.D.
Date	: Undated.

TEXT¹

1. ॐ [॥*] मोषीणादित्यवड्शः^१ परमशिवनतो क्षत्रमाद्यत्तशुद्धः ।
2. श्रीमेरोवर्मदेव कमलकिसलयाश्रित्य देवस्य पादा ।
3. सामन्त अषाढदेव सुतपितरजनोर्व्रण्डसेवा प्रसादा ।
4. कृत्वोयं देवधर्मश्शिवपुरमधिक षड्गुलीशस्य हर्म्य ॥

(Corrected Text)

1. ॐ [॥*] मोषूणादित्यवड्शे² परमशिवनत × क्षत्रियो³ऽत्यन्तशुद्धः
2. श्रीमेरुवर्मदेवः कमलकिसलयावाश्रितः⁴ देवपादौ ।
3. सामन्ताषाढदेव स्सुरूपितरजनवृन्दसेवाप्रसादात्
4. कृतवान⁵ देवधर्मः शिवपुरमण्डनं शङ्करीशस्य हर्म्यम् ॥

TRANSLATION⁶

Oṃ. In the Solar lineage known as Moṣūṇa, there is a very pure *Kṣatriya*, the illustrious **Meruvarmadeva**, who is devoutly bowed before Śiva. His feudatory **Āṣādhadeva**, by virtue of the favour obtained by the service of the multitude of gods and the manes, has constructed, as a religious gift, this mansion of Pārvatī and Śiva, which is an ornament of Śivapura.

1. From ACS-I, Plate XI.
2. Vogel reads वंश and supplies संभूत after it.
3. Vogel omits क्षत्रियोऽत्यन्त ।
4. Vogel reads श्रितेन and omits देवपादौ ।
5. Vogel has कृतोऽयं देवधर्मः शिवपुरमध्यगं शङ्करीशस्य ।
6. It is based on the text as corrected by me.

25. TUR ROCK INSCRIPTION

Provenance	: Tur, Tahsil and District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ASC-I, 147 ff, Plate XII.
Language	: Sanskrit prose.
Script	: Acute-angled (<i>Kuṭilā</i>) Brāhmī with nail-headed top-marks, datable to <i>circa</i> 7th century A.D.
Date	: Undated.

TEXT¹

1. ॐ स्वस्ति ॥ श्री-त्थक्किकेन लिखितं [1*]
2. मगरवू² (?)
3. श्री-लक्ष्मी [1*]

TRANSLATION

1. Om. Hail! Written by the illustrious Thakkika.
2. (It is unintelligible. May be a name ?)
3. The holy Lakṣmī.

1. From Plate XII, ACS-I.

2. As suggested by Vogel, this appears to be a name.

26. PROLI-RA-GALA ROCK INSCRIPTION OF MR̥TYUÑJAYAVARMAN

Provenance	:	Proli-Ra-Gala - a narrow mountain passage on the road from Basu to Kankot pass - District Chamba, Himachal Pradesh.
References	:	J.Ph. Vogel, ACS-I, 148 ff. Plate XI.
Language	:	Sanskrit prose.
Script	:	Acute-angled (<i>Kuṭilā</i>) Brāhmī of circa 7th century A.D.
Date	:	Undated.

TEXT¹

1. स्वस्ति [!*] महाराजाधिराज-परमेश्वर-श्री-मृत्युञ्जयवर्म्मदेव [:*] ॥
2. यथा देवाज्ञया परचक्रस्य राजपुत्र व्र--ती खजकालौघ पुरोकृतः (पुरस्कृतः) ।

TRANSLATION

1. Hail! The Supreme king of kings, the highest lord, the illustrious **Mr̥tyuñjayavarmadeva**.
2. As by the order of the king, the prince.....has been honoured.²

1. From ACS-I, Plate XI, lower.

2. The name of the prince is not legible, nor it is possible to make any sense of the words following *rājaputra*.

27. SWAIM IMAGE INSCRIPTION OF RĀJĀNAKA BHOGAṬA

Provenance	: Village Swaim, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 150 ff, Plate XIII.
Language	: Sanskrit prose.
Script	: Śāradā.
Date	: Undated.

TEXT¹

1. ॐ [।*] स्वस्ति ॥ भगभ(व)ति(ती)-भक्ता कारापितः (कारिता) श्री-के (कि)
ष्किन्धविषयोत्पन्न-सोमट पुत्र-राजानक-सकला (ल)-गुणालंकृ-
2. त-शरीरा (र)-श्री-भोगटस्यः (भोगटेन) ॥

TRANSLATION

Om. Hail! This image of Bhagavatī (the goddess Durgā) has been caused to be made by the *Rājānaka Bhogaṭa* whose body is adorned by the host of all the virtues, who is the son of Somaṭa born in the Kiṣkindha district.

1. From Plate XIII, ACS-I.

28. SARAHAN PRAŚASTI

Provenance	: Village Sarahan, Tahsil and District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 152 ff, Plate XV.
Language	: Sanskrit verse of ornate style.
Metres	: Verse 1 and 22 <i>Āryā</i> ; 2-3 <i>Vasantatilakā</i> ; 18-19 <i>Indravajrā</i> , and the rest <i>Upajāti</i> .
Script	: Śāradā.
Date	: Undated.

TEXT¹

1. ॐ स्वस्ति ॥
जयति शिव एष ईशस्सोमप्रभया विभूषित शरीरः [1]
सततानुरक्त गौरी देहार्ध-निवद्ध-सद्भावः ॥ [१ ॥*]
आसीत्प्रशस्त-गुण-गौरव-वृत्तयु-
2. क्त ऋ पर्युल्लसद्विमलिमाकर राजिशुद्धः [1*]
श्री भोगटो भुवन भूषण भूतमूर्ति-
सुव्यक्तमौक्तिकमणिप्रतिम ऋ पृथिव्याम् ॥ [२ ॥*]
तस्मादजा-
3. यत जयन्त इवामरेन्द्रा-
च्चन्द्रार्धशेखरधरादिव कार्तिकेयः ।
श्री सात्यकि ऋ प्रणयिदैन्य निराकरिष्णु-
विष्णुर्यथा पृथुगुणो विजितारिचक्रः ॥ [३ ॥*]
किष्कि-
4. न्धिकाधीशकुले प्रसूता
सोमप्रभा नाम बभूव तस्य ।
देवी जगद्भूषणभूतमूर्ति-
स्त्रिलोचनस्येव गिरीशपुत्री ॥ [४ ॥*]
अपूर्वमिन्दुम्रविधाय वेधा-
स्सदा-

1. From Plate XV, ACS-I

5. स्फुरत्कान्ति कलङ्कमुक्तम् ।
 सम्पूर्ण बिम्बं वदनं यदीय-
 मभूतराङ्गण्टकिताङ्गयष्टिः ॥ [५ ॥*]
 नानाविधालङ्कृतिसन्निवेश-
 विशेषरम्या गुणशालिनी या ।
6. मनोहरत्वं सुतरामवाप
 सचेतसां सत्कवि भारतीव ॥ [६ ॥*]
 श्रृङ्गारसिन्धो × किमियत्र वेला
 किंवा मनोभूतरुमञ्जरी स्यात् ।
 वसन्तराजस्य नु रा-
7. ज्य लक्ष्मी-
 स्त्रैलोक्यसौन्दर्यसमाहति र्नु ॥ [७ ॥*]
 जगन्नयीवश्यविधानदक्षा
 विद्या मनोमोहनिकाभिधा नु ।
 इत्थञ्जनो जातवितर्कराशि-
 र्यस्या नु शिश्वेतुमभू-
8. त्समर्थः ॥ [८ ॥*]
 क्षणम्प्रमोदोल्लसया समेतो
 दृशा क्षणं विस्मयगर्भया च ।
 क्षणं वितर्काकुलरूपया च
 पश्यञ्जनो याम्बहुभावको [५*] भूत् ॥ [९ ॥*]
 या च द्विरेफ द्युति-
9. केशपाश-
 म्विभर्ति धात्रा कुसुमायुधाय ।
 जगन्नयी मानससंयमार्थ-
 ङ्कृतम्प्रियङ्गुर्तुमभीप्सुनेव ॥ [१० ॥*]
 समानतभूधनुषा कटाक्ष-
 विक्षेप वाणैर्ज-
10. नतामनांसि ।
 आक्रान्तवत्या सुतरां विजित्य
 निराश्रयो [५*] कारि यया मनोभूः ॥ [११ ॥*]
 यस्या × कपोलौ परिपाण्डुराङ्गौ

- सौन्दर्य कान्तिद्रवनिर्भरौ च ।
नेत्रोत्पला-
11. नन्दविधानदक्षौ
शशाङ्कबुद्धिङ्कुरुतो जनस्य ॥ [१२ ॥*]
रागान्वितेनाप्यधरस्य यस्या-
× काठिन्यभाज¹स्सुकुमारमूर्तेः ।
न पद्मरागेण रसोज्जितेन
सुधा-
12. [१] स स्यन्दिन आपि साम्मम् ॥ [१३ ॥*]
यस्याश्च वज्रोज्ज्वलदन्त राजे-
र्मृणाल कौमल्यभुजालतायाः [१*]
तुङ्गं सलावण्यजलं विभाति
कुचद्वयन्दु [गमि]-
13. वात्मजस्य ॥ [१४ ॥*]
वालप्रवालारुण भावभाजो
कराम्बुजे यद्वदनेन्दु भासा ।
योगे [५*]पि यस्याः × प्रविकस्वरत्व-
न्धत्तो जने विस्मयकार्यभूतत् ॥ [१५ ॥*]
14. शुभ्रत्वभाजा विमलात्मकेन
प्रसर्पता याति मनोहरेण ।
न खांशुजालेन विभाति दिक्षु
मुक्ताकलापानिव विक्षिपन्ती ॥ [१६ ॥*]
यस्या-
15. श्र मध्यं स्तनभारभृत्या
मा भूद्विभङ्ग × कृशताकुलस्य ।
एतस्य शङ्कामिति बिभ्रतेव
धात्रा वली दामचयेन बद्धम् ॥ [१७ ॥*]
लीलाविलासादिक-
16. रत्नकोश-
सर्वस्व सारं समवेत्य तत्स्थम् ।

1. Vogel reads भाजा; but the sign for medial \bar{a} is absent, and the following syllable is clearly स्सु ।

- तद्रक्षणार्थम्मकरध्वजेन
मुद्रेव यस्या विदधे च नाभिः ॥ [१८ ॥*]
यस्या विशाले च नितम्बबिम्बे
17. दृष्टिर्भ्रमन्ती नितराम्मुमोह ।
ऊरु च धत्ते [5*]म्बुजगर्भगौरौ
सुसङ्गतौ साधुजनौ यथा या ॥ [१९ ॥*]
पतेत्सुधासूति कर प्रतानो
व्याकोश-
18. ताशालिनि पङ्कजे चेत् ।
तस्यास्सरागे चरणाब्जयुग्मे
नखांशुजालस्य तदोपमा स्यात् ॥ [२० ॥*]
अप्रच्यवं शैलजया सहा-
19. स्या-
स्ता (स्स्या) त्सख्यमित्येतदसौ नरेन्द्रः ।
अचीकरदेवकुलङ्कलङ्क-
मुक्तेन्दुलेखाङ्कितशेखरस्य ॥ [२१ ॥*]
जयतु हिमरश्मिशेखर आ-
20. वसुधञ्चेदमस्तु देवकुलम् ।
प्रख्याततमञ्जयतु च पृथ्वीं श्रीसात्यकिस्सकलाम् ॥ [२२ ॥*]

TRANSLATION

Om. Hail !

- V.1. Victorious is this lord Śiva whose body is adorned by the lustre of the moon, (and) whose affection is confined to that half of his body which (consists of) the ever attached Gaurī.
- V.2. There was the illustrious Bhogaṭa, endowed with laudable virtues, dignity and good conduct, pure like the streak of the shining producer of brightness, whose form had become an ornament of the world, (and) who was like a very resplendent pearl on the earth.
- V.3. From him was born-even as Jayanta from the lord of immortals, as Kārttikeya from the bearer of half

of the moon as the diadem (Śiva), - the illustrious Sātyaki who was wont to remove the abjectness of the suppliants just like Viṣṇu, (and) who was possessed of extensive virtues and who had conquered the circle of his foes.

- V.4. His queen was Somaprabhā by name, born in the lineage of the lord of Kiṣkindhikā, whose form had become the ornament of the world, just like the daughter of the lord of mountain (Himālaya) (was) of the Three-eyed (Śiva).
- V.5. Having created whose face - an exquisite moon whose lustre was always shining, which was bereft of the blemish, (and) which had a complete disc, the creator had the frame of his body exceedingly horripilated.
- V.6. Who, possessed of virtues and exceedingly charming on account of the arrangement of embellishments of various kinds, attained an exceedingly captivating beauty for the connoisseur like the muse of a good poet.
- V.7. Is she the tide of the ocean of love? Or may it be a sprout of the tree of Cupid? Is she the royal fortune of the monarch of spring, or is she the assemblage of the beauty of the three worlds ?
- V.8. Is she the lore called the infatuator of the mind which is capable of bringing under her control the three worlds? Thus, the people, having a heap of speculations cropped up (in their minds) did not become capable of arriving at a decision.
- V.9. For a moment the people, looking at whom with a glance bright with joy, containing amazement within the (next) moment, and having the appearance of one engaged in making guesses for another moment, they became possessed of many feelings.
- V.10. And, who bears a mass of hair having the lustre of

bees, which has been created by the creator desirous of doing a favour to the "one having flowers for his weapon" (Cupid) for fettering the hearts of the three worlds.

- V.11. By whom, the Cupid was rendered shelterless, having attacked and completely conquered the minds of the people by means of showering arrows (in the form of her) side-long glances, with the bow of her exceedingly curved eyebrow.
- V.12. Whose two cheeks - exceedingly whitish, and full of the juice of beauty and lustre, which are competent to create happiness for the blue lotuses in the form of her eyes, create the impression of the moon for the people.
- V.13. Her lip which has a tender form and which emits nectar, is not equalled by the ruby which though endowed with redness, partakes of hardness and is devoid of elixir.
- V.14. And, the lofty pair of the breasts possessing the frigidity which constitutes beauty, of her who has a row of teeth brilliant like the diamond, (and) whose creeper-like arms have the tenderness of the lotus-stalk, shines forth like the castle of the Cupid.
- V.15. Whose lotus-like hands, possessing the redness of young sprouts, retain the state of blossoming even during the contact with the brilliance of her moon-like face. That became the cause of amazement amongst the people.¹
- V.16. She goes about, with the net-work of the rays of her nails, innately spotless, and having brilliance

1. As Vogel has pointed out, the red-lotus contracts in the moon-light.

which is spreading on all sides, and shines forth as if scattering bunches of pearls.

- V.17. And whose waist has been tied up by means of the heap of ropes in the form of folds of the skin, by the Creator, as if bearing the apprehension that there may not be a breaking up of this (limb) which is overwhelmed with thinness, on account of carrying the burden of her breasts.
- V.18. And realising, that in her is deposited the essence of the entire possessions of the treasure of jewels such as dalliance and grace, Cupid has fashioned her navel, like a seal, in order to protect that (treasure).
- V.19. And the eye wandering over the expansive disc of whose buttocks is entirely bewildered; and who bears the thighs white like the interior of the lotus, and closely united, like two good people.
- V.20. If a tendril in the form of the ray of the moon (lit. the producer of nectar) were to fall on a fully expanded red-lotus, that would be a comparison for the assemblage of the rays of her nails in the pair of her lotus-like feet to which red colour has been applied.
- V.21. So that there may be, a never failing friendship of her with the daughter of the mountain (Pārvatī), that king caused to be constructed a temple of Śiva (lit. he who has his crest marked by a digit of the moon free from blemish).
- V.22. Victorious be Śiva* (lit. whose diadem is the cool-rayed one) and may this most famous temple last as long as the earth. And may the illustrious Sātyaki conquer the entire earth.

29. BRAHMAUR COPPER PLATE INSCRIPTION OF YUGĀKARAVARMAN

Provenance	: Brahmaur, Sub-Tahsil Brahmaur, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 159 ff, Plate XVI.
Language	: Sanskrit.
Metres	: Verse I, <i>Mālinī</i> , Verses 2 to 7, <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: Regnal year 10, Vaiśākha, 10th day of the dark fortnight.

TEXT¹

1. स्वस्तिः ॥ ॐ गणपतये नमः ॥
अ [वृनि*] सलिल वह्निव्योमवाय्वन्तरात्म-
UUUUUU
2. पुराण स्वाङ्गसंभूतयोने ।
हर भव शिव शर्व ऋकेशान रुद्र
त्रिण (न)यन वृषभाङ्गा-
3. नन्तमूर्ते नमस्ते ॥ [१*]
श्री चण्पकावासात्परमब्रह्मण्य देव द्विजगुरु भक्त [:*]
परमभटा (ट्टा)रक-म-
4. हाराजाधिराज- परमेश्वर-श्रीमत्साहिलदेवपादानुध्यात-
परमभटा (ट्टा)रिका-महाराज्ञी-श्रीनेत्रादेव्योदर-समुत्प-
5. त्रौ [ऽ*]ने²कारातिचक्र निर्मूलन-महादान³ सलिल सेतु समभि [व*]-
र्धितयश ऋ पादपः ॥⁴ परमभटा (ट्टा)रक-महाराजा-
6. धिराज-परमेश्वर-श्रीमद्युगाकवर्मदेव × कुशली श्व (स्व) शास्यमान-
ब्रह्मपुरमण्डल प्रतिवद्ध विडविका-

-
1. From Plate XVI in ACS-I.
 2. This looks like *e*; but as pointed out by Vogel, "the vowel stroke has become amalgamated with the letter proper." ACS-I, 162, f.n.3.
 3. Vogel has corrected it to महामान । ACS-I, 162 (corrected text).
 4. This mark of punctuation is redundant.

7. ग्रामप्रतिवद्धपूर्वे खणीमठस्य कोल्हिक-सत्क-भू २ [१*] एषां
मध्याहरि (मध्याद्धरि)हल्लरांकिलस्व (सु)तस्य प्रविष्टं शब्द-वग्ग-
8. नाम क्षेत्र [स*] तस्य परिवर्ते दत्तं [१] ग्रिमग्रामे चन्दि (चापि)
आकुटनागविक सत्करहङ्कसुत गण-भुच्य (ज्य) माना (न) कुटिका--वाप्ये-
9. य-धाना पिटकमेकं दत्त (त्त) म् [१*] तथा खणी-
मठस्य सन्निकृष्ट-यमलिका शाक-वटिका [१*] तत्र वाप्ये
पिटक-द्वय-
10. मङ्कतः २ [११*] उभौ कुटिका-सहितं पि ३ तथा धा (दा) रु-
वाटिकार्धं च १ (११) सवनिव नियोगस्थां (स्थान्) राज-
राजानक-राजस्थानी-
11. या [न्*] सर्वसवासा [न्] वो (बो)धयत्यस्तु वः संविदितम् (तं)
प्रतिवासिजनपदानां भागिकादिनां साष्टादश प्रकृत्यादिनां [१*]
महा-
12. राज्ञी-श्री-त्रिभुवण (न)रेखा-देव्या प्रतिष्ठित (प्रतिष्ठापित)
नरसिंहस्य योमलकं (?) प्रतिग्रहेणाग्रहारत्वे [ने*] ति
प्रतिपादितम् [११*]
13. विदित्वा कीर्तितानाकीर्तितै स (स्स)वै राज-
पुरुषैरनुमन्तव्यम् [१*] यतो[१५*]स्मत्प्रदत्त-शाश(स)न-
प्रामान्या (ण्या) [त्*] वसतु वसाप-
14. यतु (वासयतु) भागेन प्रयच्छ (च्छ) [तु*] न केन-
चित्परिपन्थना कार्या १ (११) अस्मि[न्*] वंशे
समुत्पन्ने (त्रो) य × कश्चिन् (त्रु) पतिर्भवेत् (त्त) स्याहं
हस्त-
15. लग्ने (ग्गो) [१५*]स्मि शाश (स)नं मा व्यतिक्रमे [त्*] १ (११) [२*]
पालनात्परमो धर्मः पालपालनाना तपः पालना
परमो स्वर्ग गरी-
16. -न पालना १ (११) [३*] यत्किंचिकु (त्कु)रुते पापं
जन्मप्रभृति मानवः [१*] तद्गोचर्ममात्रेण भूमि-
हर्ता न शुध्यते १ (११) [४*] फालकृष्ट- - - - -
- 17 त्वा सबीजा ससामालनी । यात्सूर्यकृतालोके तावत्स्वर्गे

- महीयते । (॥¹) [५]*
- तत्वागाना (तडागानां) सहस्रेण [१श्वमेधशतेन च]*
18. [गवां*] कोटि प्रदानेन भूमिहर्ता न शुध्यते । (॥) [६*]
- अनोदवेषु रने शुष्क-वोटर-वासिषु कृष्ण-स- - - -
19. - - - - न्ति ये² ॥ [७*] संवत् १० वैशाख व (ब) ति १० [१*]
- दूतो च क्षपटिक (चाक्षपटलिक) श्री विवखल (?) [१*]
- ल (लि) खितं कायस्थ जा - - - [१*]
20. श्रीमद्यगाकरवर्मदेव-स्वहस्तः ॥

TRANSLATION

- LI.1-2 Om ! Hail ! Salutation to Gaṇeśa.
O Thou, that are the Soul of the earth, water, fire, the ether and the air. O, the Ancient³ One, whose origin is from his own body, Hara, Bhava, Śiva, Tryambaka (having three eyes),⁴ Īśāna (Lord), Rudra, Trinayana (Three-eyed), Vṛṣabhāṅka (Having the bull as his emblem), O Thou, Having endless forms, Salutation to thee.
- LI.3-6 From his residence at the glorious Caṇpakā, he, whose welfare has been looked after (lit. meditated) by the feet of the one having the highest regard for Brāhmaṇas, who was the devotee of the gods, the twice-born and the preceptors, (who was) the Supreme Lord, the Over-lord of the great kings,

1. Verses 3,4, and 5 are full of mistakes and should be read as follows:-
पालनात्परमो धर्मः पालनात्परमं तपः ।
पालनात्परमः स्वर्गो गरीयस्तेन पालनम् ॥ ३ ॥
यत्किञ्चित्कुरुते पापं जन्मप्रभृति मानवः ।
तद्गोचर्ममात्रेण भूमिदानेन शुध्यते ॥ ४ ॥
फालकृष्टां महीं दत्त्वा सबीजां सस्यमालिनीं ।
यावत्सूर्यकृतालोको तावत्स्वर्गे महीयते ॥ ५ ॥
2. The correct text of this verse is as follows :
अनुदकेष्वारण्येषु शुष्ककोटरवासिनः ।
कृष्णासर्पा हि जायन्ते भूमिदायं हरन्ति ये ॥
3. In Hindu scriptures God is often called *Puruṣaḥ Purāṇaḥ*.
4. Vide Bhānuji Dīkṣita, *Commentary on Amarakoṣa*
त्रीणि अम्बकानि अस्य ।
अम्बकं नयनं दृष्टिः इति हलायुधः ॥

the Highest Lord, the illustrious King¹ Sāhila; and who was born from the womb of the Highest Lady, the Chief Queen, illustrious Nennādevī, he, the tree of whose fame has grown up by the water of the established institution of great charity,² and from the uprooting of the sovereignty of several enemies; - he the Highest Lord, the Overlord of great kings, the Supreme Lord, the illustrious Yugākaravarman, in good health,³ grants :

- LI.7-10 2 *bhū* of canal-irrigated land to the east of the Khaṇi hospice, belonging to the village Viḍavikā, situated (lit. attached to) the Brahmapura circle of his dominion. Out of these (two) a field, named Śabdabagga, which has been in the possession of (lit. entered by) the son of Harihara Rāṅkila is given in exchange. Moreover, in the village Grima, one *piṭaka*⁴ of rice is given from the *Vāpeya* (irrigated from a *vāpi*) land of Kuṭikā, which was enjoyed by Gaṇa, the son of Rahaṅka, and belongs to Akuṭanāgavika. So also, close to the hospice of Khaṇi, there is the vegetable-garden called Yamalikā.....Out of the *Vāpeya*-land there, two *piṭakas*, in figures 2 - are given. The two together, with that of Kuṭikā make three *piṭakas*, and also half of the timber-garden.
- LI.10-14. The King apprises all officers (lit. those appointed on duties), the *rājās*, *rājānakas*, *Rājasthānīyas*, and all house-owners. Let it be known to you, as also to the people of neighbouring country, land-holders

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1. Vogel renders *deva* as 'divine'.
 2. Vogel has emended the original reading *dāna* as *māna* and translated this portion as, "whose glory is increased by damming back the great wave of pride". But with the reading *dāna* we get quite good sense, that "the king's fame has spread widely on account of his charities".
 3. Vogel translates it as 'the prosperous one'. We have adopted the usual rendering.
 4. The word *piṭaka* denotes the weight now called *pirā* which is equal to 40 seers or one maund.

and others together with the eighteen elements of the State.¹

"This has been bestowed upon (the god) Narasimha, established by the Chief Queen the illustrious Tribhuvanarekhā-devī, as an *agrahāra* (a sacred grant), and as a gift which only the Brāhmaṇas can receive. Having been appraised of this, let all the officers of the king who have been enumerated or not enumerated, approve of it, wherefore, on account of the authority of the charter granted by us, he should live and cause others to settle here, and may give on sharing of produce.² No one should cause obstruction."

LI.15-18 Whosoever, born in our dynasty may be the king, I hold his hand, not to transgress this charter.

By its observance, (accrues) the highest religious merit; by its observance, the highest ascetic merit, by observing it, the highest heaven. Therefore, observance is weighty. Whatever sin, a man commits right from his birth, will be cleaned by a gift of land, even of the size of a cow's hide. He who gives land tilled with the plough, provided with seed, and possessed of (lit. garlanded in to) crop, he is honoured in heaven as long as the Sun produces light. One who snatches land is not purified by a thousand tanks, by a hundred horse-sacrifices, and by the gift of ten million cows. Those who confiscate a grant of land are born as black serpents dwelling in the hollows of dried up trees in waterless forests.

L.19 In the year 10, Vaiśākha (month), dark fortnight, the lunar day 10. The messenger in this regard is the record-keeper Vivakha. Written by the writer Ja.....

L.20 Own sign-manual of the illustrious King Yagākaravarmadeva.

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1. This is the meaning given by Vogel; but its correct meaning is "The 18 low castes," as given by Lallanji Gopal in his *Economic Life of Northern India*, 82.
 2. This is the translation of the text as given here. Vogel's text has "*bhāgaṁ na prayacchatu*," which means, "he may not give the customary royal share of the produce."

30. SUNGAL COPPER-PLATE INSCRIPTION OF VIDAGDHA

Provenance	: Village Sungal, Tahsil and District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 164 ff, Plate XVII.
Language	: Sanskrit.
Metres	: <i>Anuṣṭubh</i> in V. 1 and 2; <i>Indravajrā</i> in V.3.
Script	: Śāradā.
Date	: Regnal year 4, Māgha, Śukla-Pratipadā.

TEXT¹

1. ॐ स्वस्तिः ॥ श्री चण्णकावासकात्परमभट्टारक-महाराजाधिराज-
परमेश्वर-श्रीमद्युगाकरवर्म देव-पादानुध्यात [x*] परमब्र-
2. ब्रह्मण्यो निखिलसच्छासनाभिप्रवृत्त-गुरुवृत्त देवतानुवृत्त-समधिगत-शास्त्रकुशलतया
समाराधितविद्वज्जन-
3. हृदयो नयानुगत-पौरुष-प्रयोगावाप्त-त्रिवर्गसिद्धिः सम्य²गर्जिता-
भिकामिकगुण-सहिततया फलित इव
4. मार्गतरु [*] सर्वसत्त्वा (त्त्वा) श्रयनी (णी)यो मोषनाम्नाय (मोषणान्वय)
आदित्य-वङ्शोद्भव [x*] परममाहेश्वरो (रः) श्री भोगमतीदेव्या (व्यां)
समुत्पन्न [x*] प-
5. रमभट्टारक-महाराजाधिराज-परमेश्वर-श्रीमद्विदग्धदेव x कुशली ।³
स्वशास्यमान-गव्दिकहरण संबद्ध-ताव-
6. सक-मण्डल-प्रतिबद्ध-सुमङ्गलग्रामे समुपागता [न्*] सवनिव
राज-राजानक-राजपुत्र-राजामात्य-राजस्थानीय-
7. प्रमातृ-सरोभंग-कुमारामात्योपरिक-विषयपति-निहेलपति-
क्षत्रप-प्रान्तपाल-हस्त्यश्चोष्ट्रबल व्यावृ (पृ) तक-दूत-ग-
8. मागमिकाभित्वरमाण-ख ष (श) कुलिक-शौल्किक-गौल्मिक-
खण्डरक्ष-तरपतिक-छत्र (ज्ञ) छायिक-वेटकिल-वीरयात्रिक-
9. चौरौद्धरणिक-दण्डिक दण्डवासिक (दण्डपाशिक)-भोगपति-
विनियुक्तक-भागिक-चाट-भट-सेवकादीं (दीन्) सवनिव कीर्तिता-

1. From Plate XVII, ACS-I

2. सं(सम)य, Vogel. However, there is no trace of an *anusvāra* over *s* and the next syllable is clearly engraved as म्य ।

3. This mark of punctuation is superfluous.

10. कीर्तितां (तान्) राजपाद-प्रसादोपजीविनो (न) [x*] कुटुम्बि
जनपदा (दां)श्च ब्राह्मणोत्तरा [न्*] साष्टादश-प्रकृत्याधिष्वा (ष्ठा)-
नीयो (यान्) मेदान्द्रक-
11. धीवर-चण्डाल पर्यन्तां (न्तान्) सर्वसवासां (सान्) समाज्ञापयत्यस्तु,
वस्संविदितम् [1*] यथो परिलिखित-सुमङ्गल-ग्रामे सेरीना-
12. मा (म) भूरेका यस्यामाघाटान्यमी¹ भवन्ति । पूर्वदिग्भागे
पाटलीयाग्रहारिक-भू-सीमा [1*] दक्षिणदिग्भागे वृहवीड़ा नाम-
13. सीमा [1*] पश्चिम-दिग्भागे खनिबग्गा-वीडा-सीमा [1*]
उत्तर-दिग्भागे प्राहबग्गनाम सीमा [1*] एवं चतुराघाटोपेता
उपरिस्थित-गृ-
14. ह-शाकवाटिका समेता भूरेका [1*] तथान्या [5*]स्मिन्नेव ग्रामे
लवाल-नामार्धभूमी² यस्यामाघाटानि³ भवन्ति । पूर्वदिग्भागे
खड्डा । द-
15. क्षिण-दिग्भागे बृहत्पाषाणं (णः) [1*] पश्चिम दिग्भागे मज्जलिका
नाम-कुप्पटो उत्तर-दिग्भागे गोचर-पुष्करी-पथ-सीमा [1*]
एवं चतुराघाट (टो)-
16. पेतं भूम्यर्धं उपरिलिखित भूम्या सह सार्धा भू [:*] स्वसीमा-
तृण-गोयूथी (गव्यूति)-गोचर-पर्यन्ता सवानस्पत्युदकासीहार-
कुल्लक-पाणी (नी) य-
17. समेता सागम-निर्गम-प्रवेशा सखिलपोलाच्या
सदृशापराधा पुत्र-पौत्रान्वयोपभोग्या अनाच्छेद्या
अपरिपन्थ्या अचाट-भ-
18. ट-प्रवेशा अकिंचित्करा अनाहारा आचन्द्रार्कार्णवक्षिति-
स्थिति-समकालीना मया मातापित्रोरात्मनश्च पुन्य-
हेतवे यशो [5*] भिवृ-
19. द्वये⁴ परलोक-संश्रेयो [5*]र्थ सङ्सा (संसा) रार्णव-
ता (त) रणार्थं च⁵ कुरुक्षेत्र-तीर्थाश्रम-विनिर्गत-ब्राह्मण-
देवन्न-पौत्राय देहुक-पुत्राय श्री-नन्दुका-

1. Read यस्या आघाटा अमी ।
2. This mark of punctuation is superfluous.
3. Read यस्या आघाटा ।
4. This mark of punctuation is superfluous.
5. This mark of punctuation is superfluous.

20. य काश्यप-गोत्राय ब्रह्मचारिणे त्रिप्रवराय वाजिसे (जस)-
नेयाय पुण्ये [५*] हन्युत्तरायाण-सङ्क्रान्त्यामुदक पूर्वक प्रति-
ग्रहेणाग्रहारत्वे-
21. न प्रतिपादितम् [1*] विदित्वास्मदीयाग्रहार-शासन-
प्रामाण्या [द*]यथेष्टं भुंजतु¹ भुंजापयतु² भुंजमानस्य³.
प्रतिवासिजनपदैः आ-
22. ज्ञा-श्रवण-विधेयैर्भूत्वा यथासमुचित-भाग-भोग-कर-
हिरण्यादि -सर्व-राजभाव्य-प्रत्यायमस्योपदेयम् [1*]
अस्य चास्मदीय चा-
23. ट- भटान्यतरादिना गृहावतरण-हरित-पक्व-सस्येक्षु-चारण-
लवणा (नो)पमर्दन- रोचिक-चिटोला-ग्रहण-गोक्षीरिग्रहण-
पीठक-पीठि-
24. का-खट्वापहरण-काष्ठेन्धन-घास-बुसादिकं न केनचित्
प्रग्राह्यम् [1*] स्वल्पमपि पीडोपद्रवं न कर्तव्यम् [1*]
एतदाशु (श्रि)त-हालिक-गोपाल-
25. दासी-दासादि समस्तजनसमेतस्य च । अतो [५*]न्यथा शासना-
क्रमे धर्महानि-निग्रहौ स्याताम् [11*] आगन्तुकराजभि-
रस्मद्वङ्शे (ङ्श) जैश्च
26. सामान्यं भूदानफलमवेक्ष्यायं ब्रह्मदायो [५*] नुमन्तव्यः ।⁴
परिषा(पा)लनीयश्च । उक्तं भगवता वेदव्यासेन ।
वहुभिर्वसुधा भुक्ता राजभि-
27. स्सगरादिभिः ।
यस्य यस्य यदा भूमित (स्त) स्य तदा फलम् [11*] [?*]
सुवर्णमेकं गौरैका (गामेकां) भूमिर (म)प्येक मङ्गुलं (लम्)
हरे (र) त्ररकमाप्नोति यावच्च-
28. न्द्रदिवाकरौ । (11) [२*]
दत्तानि दानानि पुरा नरेन्द्रै-
र्याण्य (न्य)त्र धर्मार्थ-यशस्कराणि ।

-
1. Read भुङ्क्ताम् ।
2. Read भोजयतु ।
3. Read भुञ्जानस्य ।
4. Punctuation is superfluous.

- निर्माल्यवन्त (त्त) त्रतिमाणि (नि) तानि
 को णा (ना) म साधु ५ पुनरादधीतः (दीत) ॥ [३*]
 29. प्रवर्धमाण (न)-कल्याण-विजय-राज्य-संवत्सरे
 चतुर्थे [1*] संवत् ४ माघ शु ति प्रतिपद [1*] १ [11*]
 दूतो [5*] त्र श्री-आ-
 30. दित्यवर्धन[:*] ॥ लिखित (तं) मया सुखराजेन¹ ॥
 श्रीमद्विदग्धदेव (स्य) स्वहस्त[:*] ॥ श्रीमद्विदग्धदेवः² ॥

TRANSLATION

- 1-10. Om. Hail! From the residence at the splendid *Chaṇpakā*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious *Vidagdhadeva*, sprung from the House of *Moṣaṇa*³ (and) from the Solar race, the most devout worshipper of *Maheśvara*, who is born of the illustrious queen *Bhogamatī* who is worthy of being resorted to by all the beings on account of having completely acquired covetable virtues, like a fruit-bearing road-side tree, who has acquired the accomplishment of the three aims of life by the application of valour followed by policy, who has propitiated the hearts of the learned, by means of the proficiency in the sacred lore obtained through becoming conversant with all the good commandments, (and) by means of obedience to preceptors and the gods, who is highly friendly towards the *Brāhmaṇas*, whose welfare has been looked after by the feet of *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious *Yugākavarmadeva*, orders all those who are present at the village *Sumaṅgalā* belonging to the *Tāvasaka* District, and attached to the territorial Division *Gabdikā-haraṇa* which is being governed by us - namely every *Rājā*, *Rājānaka*, *Rājaputra*, royal minister, *Rājasthānīya*, *Pramātā*, *Sarobhaṅga*,

1. In Vogel's text it is misprinted as सुखरानजे । ACS-I.
 2. Lines 29 and 30 are engraved on the left hand margin.
 3. The variant *Moṣūṇa*.

Kumārāmātya, *Uparika*, *Viṣayapati*, *Nihelapati*, *Kṣatrapa*, Frontier-governor, the officers having charge of the Elephant, Horse and Camel forces, Envoy, *Gamāgamika*, *Abhitvaramāṇa*, *Khaśa*, the Kulika, the Superintendent of Customs, the Officer in-charge of Police-post, *Tarapatika*, the parasol-bearer, *Veṭakila* (the bearer of betel), *Vīrayātrika*, the Thief-catcher, the staff-bearer, the Police-Officer, the *Bhogapati*, the *Viniyuktaka*, the *Bhāgika*, the *Cāṭas* and Soldiers etc. - all those who have been mentioned or not-mentioned, who subsist upon the royal favours, the house-holders and the country-people, from the highest Brāhmaṇas who occupy a superior position amongst "the eighteen elements of the state,"¹ down to Medas, Andrakas, fishermen, and Caṇḍālas - residents all.

- 11-15. Be it known to you, that in the village Sumaṅgalā, recorded above, one *Bhū* of land, Seri by name, the boundaries of which are these : in the eastern quarter the boundary of the land belonging to the *agrahāra* of Pāṭalī; in the southern quarter, the boundary called "the great slope"; in the western quarter, the boundary of the slope of the Khaṇibagga field, in the northern quarter the boundary known as Prāhabagga. One *Bhū* of land, having the four boundaries as specified, together with the house and vegetable-garden standing thereon. Similarly in this very village, another land measuring 1/2 *Bhū* called Lavāla, the boundaries of which are : in the eastern quarter, a ravine;² in the southern quarter a great rock; in the western quarter, a well (?) named Majvalikā, in the northern quarter, the boundary of the path to Puṣkarī and the pasture.

1. Vogel, ACS-I, 164; but the correct meaning as pointed by Lallanji Gopal, is 'The eighteen low castes' *The Economic Life of Northern India*, 82f.
 2. According to the glossary in Appendix XII, in the *Chamba District Gazetteer*, 1963. Vogel translates *khadda* as percipice.

15.20. Thus half a *Bhū* with the four boundaries (as specified) together with the land recorded above (and thus making) 1-1/2 *Bhū*, (extending from) its boundary upto the grassy pasture and grazing grounds, together with fruit trees, the water-courses and channels, with approaches, ingress and egress, with fallow land and cultivated land, together with the fines for ten offences, to be enjoyed by sons, grandsons in succession, not to be confiscated, not to be obstructed, not to be entered by officers called *Cāṭa*, and by the soldiers, paying no taxes, inalienable, to last as long as the moon, the sun, the ocean and the earth shall endure, for the augmentation of the religious merit of my parents as well as myself, for the increase of my fame, for the bliss and for crossing the ocean of existence, has been bestowed preceded by the (pouring of) water, as a gift to be received by a Brāhmaṇa, (and) as an *agrahāra* (land-assignment for Brāhmaṇas) on this auspicious day, of the passage of the sun into the north of equator,¹ to the venerable Nanduka, son of Dedduka, and grandson of the Brāhmaṇa Devanna, who had migrated from the hermitage of holy Kurukṣetra, the Brāhmaṇa student of the house of Kaśyapa, the descendant of three prominent sages, and adherent of the school of the Vājasaneyas.

21-22. Having come to know of this, let him enjoy it according to his pleasure or cause to be enjoyed by others, by virtue of the authoritativeness of our charter pertaining to this *agrahāra* (sacred grant). The subjects resident (in the *agrahāra*), becoming prone to listening to (our) command, should deliver to him, while he is enjoying (the grant) - all incomes which accrue to the king, such as the customary

1. Vogel has rendered *uttarāyana saṅkrānti* as 'the day of hibernal solstice'; but that falls on 22nd December, whereas according to Indian astronomers, it begins on the first day of Māgha - 14th January every year.

share (of the produce), offering, and the taxes (payable in) cash (and kind).

- 22-25. And of our *Cāṭas* and *Bhaṭas*, no one shall alight at his house, and cut for fodder green or ripe crop and sugarcane, nor shall trample (over these), nor seize *rocika*, *ciṭolā*, cows'-milk, nor take away chairs, stools, and bedsteads; nor take wood for fuel, grass, chaff etc. Not the slightest affliction or disturbance should be caused to him, as also to the ploughmen, cowherds, maids, servants and all other people who are dependant upon him.
- 25-26. Otherwise than this, in case of transgression of this order, there shall be infringement of Law (and) its punishment. Also the future kings, and those born in our lineage, considering the merit of bestowing land as common (to all kings) should recognise and protect this Brahmanical grant. Revered Vedavyāsa has declared:
- 26-28. The earth has been enjoyed by many kings such as Sagara and others. The merit belongs to him, to whom belongs the earth at the particular time. [Anyone] snatching one gold coin, one cow, and even one finger-breadth of land, shall live in hell, as long as the moon and the sun (last). Those gifts which have been given by the kings in former times, and which bring in this world, religious merit, material gain and fame, are like used and cast off garlands. What pious man, indeed, would take them back again.
- 29-30. **In the fourth regnal year of the augmenting welfare and victory. The year 4, (the month) Māgha, the first lunar day of the bright fortnight. The messenger in this case is the illustrious Āditya-varḍhana. Written by me, Sukharāja. Own signmanual of the illustrious Viḍagdhadeva. The illustrious Viḍegdhadeva.**

31. SPURIOUS SAI COPPER-PLATE INSCRIPTION OF VIDAGDHAVARMAN

Provenance	: Village Sai, Tahsil and District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 169 ff, Plate XVIII.
Language	: Sanskrit, except the last sentence which is in Chambyālī.
Metre	: V. 1, <i>Vasantatilakā</i> .
Script	: Tākari of 16th and 17th Centuries A.D.
Date	: Śāstra year 27, Māgha, 11th (?) lunar day, bright fortnight.

NOTE

The occurrence of the misplaced and incorrect wording in line 7, and the use of the vernacular injunction at the end indicate that the grant is spurious.

TEXT¹

1. ॐ स्वस्ति ॥ तस्मै (स्मै) नमष्प (ऋष)रम करणकारणाय
दीप्त्योज्ज्वल-ज्ज्व-
2. लित-पिङ्गल-लोचन (ना) य ।
न(ना)गेन्द्रह(हा)र-वृत-कुण्डल-भूषणाय
ब्रह्मे-
3. न्द्र-विष्णु-वरदाय नमश्शिवाय ॥ [१*]
श्रीमत्सकलगुणगणालङ्कृत-
4. मूर्तिः ।² याचक जन-दरिद्र-दावानल, सकल वर्णाश्रम-
धर्म-प्रति-
5. पालक-श्री-परमभट्टारक-महाराजाधिराजा (ज) श्रीमद्विदग्धवर्मदे-
6. वेना (न) ।³ स्य-नाम ग्राम[*] सीमापरिमितं (तः)
अत्रि-गोत्राय कलशिर्षमणे

1. From Pl. XVIII in Vogel's ACS-I
2. This mark of punctuation is superfluous.
3. This mark of punctuation is superfluous.

7. ब्राह्मणाय तुभ्यमहं संप्रददे (तस्मै मया संप्रदत्तः) ॥
तदनेनास (स्य) संतानेनाचंद्र सूर्य-ब्र-
8. ह्याण्ड-स्थिति-पर्यंतमुप भुञ्जनीयं (यम्) ॥ अथ सीमा [१*]
पूर्वदिशा [यां*] टि-
9. कुरु-पर्यंत-सीमा । दक्षिण-दिशा [यां*] शालो-पश्चात्¹
टंकिकाहत-
10. शिला-पर्यंत सीमा पश्चिम-दिशा [यां*] सुमंगलस्य गोपथ-
पर्यंता सीमा ॥
11. उत्तर-दिशा [यां*] चालिनलि-²
12. पर्यंत घरहठ-सहित-³
13. मुरेडी-ष (ख)-डपर्यंत-सीमा⁴
14. बल्यरेकस्यरोतपर्यंत सीमा ॥ शस्त्र (शास्त्र) संवत् २७
माघे शु ११ (?) [१*] लिखितं⁵ मिदं भट्टाचार्ये [ण*]⁶
श्रीविदग्धवर्माः ॥ (श्री विदग्धवर्मादेव-स्वहस्तः)
देवस्वहस्तः ॥
15. जो काई मेरे बंसे दा होए तीकि न कर्ण गंत मतत⁷ [॥*]

TRANSLATION

- L. 1. Om. Hail! Salutation to Him who is the ultimate Cause of causes, whose eyes are flaming red (and) brilliant with lustre, whose ornament of ear-rings is covered with the garland of the lord of serpents, who bestows boons upon Brahmā, Indra and Viṣṇu. Salutation to Śiva.
- Ll. 3-8. *Parama-bhaṭṭāraka Mahārājādhirāja*, the illustrious *Vidagdhavarmadeva*, whose body is adorned by a host of all virtues, who is a conflagration for the

-
1. This mark of punctuation is superfluous.
 2. This line is written in the left-hand margin.
 3. This is written in the left-hand margin below the 11 th line.
 4. This is written in the left-hand margin below line 12.
 5. This *anusvāra* is superfluous.
 6. This is written in the space between the top-margin and line 1.
 7. This is engraved below line 10.

poverty of the suppliant people, who is the protector of the duties of all the castes and stages of life, has granted the village named Sya, limited by its boundaries, to the Brāhmaṇa Kalaśīśarman of the *gotra* of Atri. That is to be enjoyed by him and his progeny, upto the continuance of the moon, the sun and this mundane-egg.

Ll. 8-14. Now the boundary is as follows :

In the eastern direction, the boundary is as far as the rock. In the southern direction, the boundary is as far as the chisel-cut rock behind the village of Śālo, in the western direction, the boundary is upto the cattle-track of Sumaṅgala; in the northern direction, the boundary is as far as the drain called Cāli together with the water-mill,¹ upto the ravine of Mureḍī - the boundary is as far as the hamlet of² Balyare Kasyarota.

Ll. 14-15. In the Śāstra year 27 the month of Māgha, bright fortnight 11th lunar-day. This has been written by Bhaṭṭācārya. Own sign-manual of the illustrious Vidagdha-varmadeva.

(The Chambali portion)

Whosoever there will be of my family, he should not confiscate this. The ideas at the time of death, make (one's) fate.³

-
1. *ghara-haṭṭa*, is obviously a water-mill-modern *gharāṭa*. Vogel has mistaken it as two words Hindi *ghar* and *haṭṭa* meaning house and shop.
 2. Suggested by Vogel.
 3. Perhaps *gatamatata* stands for the spoken idiom *antamata so gata*, in modern belief.

32. TUR (NOW BHURI SINGH MUSEUM, CHAMBA) STONE IMAGE INSCRIPTION OF THAKKIKI

Provenance	: Village Tur, Tahsil and District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 172 ff. Plate XIX A.
Language	: Sanskrit prose.
Script	: Śāradā.
Date	: Regnal year 1 of Vidagdha, Māgha, Twelfth lunar-day of Bright fortnight, Tuesday.

TEXT¹

1. [ॐ स्वस्ति²] ॥ श्रीमद्विदग्ध-राज्य-संवत्सरे १ ॥ ओं नमो (मः)
श्रीथक्किकस्वामीपादाः (पादाभ्याम्) ॥²
2. [संवर्धि]त-महाश्री-सामन्त-मकुटाधिपति-
महाराजाधिराज-श्री-धरेण [।*]³ श्री ब्रह्मपुरमध्यस्थ - - -
3. श्री-धरवड्शोद्भव-श्री-चवण-पुत्र-श्री- - - -खिक-पुत्र-श्री-चरत-
पुत्र-महाराजाधिराज-श्री-प्रकट-पुत्र-श्री-थक्किक परममाहेश्व-
4. [र]-देवगुरु-अभिरत-भक्तं (क्तः) ॥ महाराजाधिराज-श्री थक्किक
केसरि-सङ्ग्राम-विणोअ (विनोद) - गुणसागर-सीह (सिंह)-परा[क्रम]-
5. जयश्री-[अभिलास⁴]- खङ्गकथानुराग-निजभुजप्राकार बन्दि (न्ध) न्-
समरशत-⁵ रिपुबल-सन्नास-श्रीमद्विदग्धदेव-लब्ध-
6. पर[म*]⁶-प्रसाद महाराजाधिराजः ॥ माघ शु ति द्वादश्यां
भौमवारे प्रतिष्ठितम् ॥

-
1. From Plate XIX a, in Vogel's ACS-I.
 2. These two words do not exist in the Plate in ACS-I.
 3. This punctuation mark is supplied by me, the preceding part is separated from what follows by the instrumental case-ending in Dhara.
 4. As remarked by Vogel, this reading is "hypothetical", ACS-I 173 f.n.4.
 5. Vogel, hesitatingly read it as समर-रति, adding, "I have not met with the expression *samararati* anywhere else. It is also possible to restore it as *samara-kṣiti*." However, a close examination of the plate reveals the correct reading समर-शत which often occurs in the inscriptions.
 6. This *ma* has been left out in Vogel's reading. ACS-I, 173, text, l.6.

TRANSLATION

- L. 1. Om. Hail! In the regnal year 1 of the illustrious **Vidagdha**. Om. Saluation to the feet of the holy Thakkika-svāmīn (The god Viṣṇu installed by **Thakkika**).
- L. 2. By the illustrious *Mahārājādhirāja*, Dhara, the lord of Makuṭa, the Sāmanta, whose great prosperity has been augmented. In the midst of Brahmapura.
- Ll. 3-6. Born in the lineage of the illustrious Dhara, the illustrious Canna, his son the illustrious-Khika, his son the illustrious Carata, his son the *Mahārājādhirāja* the illustrious Prakāṭa, his son is the illustrious **Thakkaka**, the great devotee of Śiva, a devotee who is deeply attached to the god and the preceptors.
The illustrious *Mahārājādhirāja*, **Thakkaka**¹ whose pastime is the combat with the lions, who is the ocean of virtues, who has the prowess of a tiger, who covets the glory of victory, who has a passion for the stories of the sword, who raises a rampart of his own arms (and is) a terror for the armies of the enemy in hundreds of battles, who has gained the highest favour of the illustrious king **Vidagdha**-(such is he) the overlord of kings! Installed on Tuesday, on the 12th lunar-day of the bright half of Māgha.

1. It is enigmatic that both Dhara and Thakkaka have been given imperial title of *Mahārājādhirāja*, and at the same time Thakkaka is said to have obtained highest favours of king Vidagdha, the ruler of Chamba. It is difficult to ascertain, the sphere of their sovereign rule-of both Dhara and Thakkaka.

**33. TUR (NOW BHURI SINGH MUSEUM,
CHAMBA) STONE IMAGE PEDESTAL SLAB
INSCRIPTION OF DODAKA**

Provenance	: Village Tur, Tahsil and District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 174, Plate XIX b.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Undated, belongs to the reign of Dodaka, son of Vidagdha (first half of the eleventh century A.D.)

TEXT¹

1. ॐ स्वस्ति ॥ श्री महाराजाधिराज-परमेश्वर श्री मद्युगाकर-
[पुत्र-श्री]-
2. विदग्धदेव-पदनुध्यत (पादानुध्यात)- परमेश्वर -
परमभटा (ट्टा) रक्-श्रीमदो (दो) द-
3. क देव [कामु]क-देव-श्री सा (स्वा)मि कार्तिक [ः*]
श्रीदोदक (के) न स्थापित [ः ॥*]

TRANSLATION

1. Om. Hail! The Supreme-lord, *Parama-bhaṭṭāraka*, the illustrious *Dodakadeva* *alias* *Kāmukadeva*,² whose welfare has been looked after by the illustrious Vidagdhadeva, son of the illustrious, *Mahārājādhirāja*, the Supreme-lord, Yugākara varmadeva* has set up this image of lord Kārttikeya. The illustrious *Dodaka* has set up the image of lord Kārttikeya.

1. From Plate XIXb, in Vogel's ACS-I, facing 174.
2. I think Kāmukadeva is either an *alias* of Dodaka, or he may be another son of king Vidagdha. It does not appear to be an epithet of Kārttikeya, as taken by Vogel, whose translation runs as follows: "that god who loves the Supreme lord the supreme prince, the illustrious Dodaka". ACS-I, 174.

**34. TUR (NOW BHURI SINGH MUSEUM,
CHAMBA) BHAGAVATĪ-STONE-IMAGE
PEDESTAL INSCRIPTION**

Provenance	: Tur, Tahsil and District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 174 ff, Plate XIX C.
Language	: Corrupt Sanskrit.
Script	: Śāradā.
Date	: Undated.

TEXT¹

1. -----प्रसूत सह-
2. -----ऊ ई असा (?)ह रणेण
3. [भग*]वत (ती) प्रत्यि (ति) ष्ठिता ॥ ननेन घटी (टि) [ता ॥*]

TRANSLATION

- L. 1. Saha..... born in the lineage of.....*
- Ll. 2-3. Rāṇā Asāha has set up (this image of) Bhagavatī. It has been fashioned by Nnana.

1. From Plate XIX c in ACS-I.

**35. BHAKHUND FOUNTAIN STONE (NOW BHURI
SINGH MUSEUM, CHAMBA) INSCRIPTION OF
THE REIGN OF TRAILOKYADEVA, ŚĀSTRA
SAMVAT 4**

Provenance	: Bhakhund hamlet, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ASC-I, 177 ff, Plate XX.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Śāstra Samvat 4 (4104) = A.D. 1028-29, Friday, Uttarāphālagunī lunar mansion.

TEXT¹

1. स्वस्तिः² ॥ ॐ नमः [ॐ*] वरुणदेवाय नमः [ॐ*]
संवत् शास्त्रीये ४ श्रीम-त्रै (त्रै) लोक्यदेव रा[ज्ये-*]
2. शुक्लदिने उत (त) र फ (फा) ल्गुणी (नी) -नक्षत्रे
भोशर्म-पुत्र-परिपूर्णेन संसार-भय-भी [तेन*]
[वरुण देवः*] स्थापितः [ॐ*] इतिशुभम् (इति शुभम्) [॥*]

TRANSLATION

- L. 1. Hail! Om. Salutation. Salutation to god Varuṇa. In the Śāstra year 4, during the reign of the illustrious Trailokyadeva,
- L. 2. On Friday, in the lunar mansion Uttarāphālgunī, Paripūrṇa, the son of Bhośarma, has set up the god Varuṇa (i.e. the fountain-stone) being afraid of the terror of worldly existence.
[May it be] Auspicious.

1. From Plate XX, ACS-I.

2. Read स्वस्ति ।

**36. DADVAR FOUNTAIN STONE (NOW BHURI
SINGH MUSEUM, CHAMBA) INSCRIPTION OF
THE REIGN OF TRAILOKYADEVA, ŚĀSTRA
YEAR 17.**

Provenance	: Dadvar, hamlet, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ASC-I, 176 ff, Plates XX and XXXVII a.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Śāstra Samvat 17 = A.D. 1041, Jyeṣṭha, 12th lunar day of dark fortnight, Thursday, Revatī lunar mansion.

TEXT¹

1. संवत् १७ श्रीमत्रलो (श्रीमत् त्रैलो) [क्य देव-राज्य-संवत्- - - - -*]
2. ॐ [।*] स्वस्तिः ॥ संवत् १७ ज्येष्ठ व ति १२ बृहस्पति-वारे
रेवति (ती) नक्षत्रे । ब्रा (ब्रा)ह्मण-सेहिलपुत्र भोग (गे) [न*]
वरुण देव[*] स्थापित[*] संसारभयभीतेन । स्वर्गे
कृत (ता) रेखा ॥ इति शुभं भवति ॥
इति भद्रं [द्रम्] ॥

TRANSLATION

1. The year 17, The regnal year (?) of the illustrious Trailokyadeva.
2. Om. Hail! The year 17, (the month) Jyeṣṭha, the dark fortnight, the 12th lunar-day, on Friday, during the Revatī lunar mansion. By Bhoga, the son of the Brāhmaṇa Sehila, the god Varuṇa (i.e. the fountain-stone) has been set up, being afraid of the terror of the worldly existence. It is an indelible mark created upon heaven. This is auspicious. This is good.

1. From Plate XX, in ACS-I

**37. NAGHAI FOUNTAIN INSCRIPTION OF
RĀJĀNĀKA DEVAPRASĀDA, DATED THE 3rd
REGNAL YEAR OF TRAILOKYADEVA.**

Provenance	: Village Naghai, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ASC-I, 178 ff, Plates XXI and XXII.
Language	: Sanskrit.
Script	: Śāradā.
Date	: The regnal year 3 of Trailokyadeva, Śrāvaṇa, dark fortnight, lunar-day (missing) Monday, Dhaniṣṭhā lunar-mansion.

TEXT¹

1. [ओं स्वस्तिः (स्ति) ॥ परम भट्टारक]- महाराजाधिराज-परमेश्वर-श्रीमन्नैलो-
क्य दे-
2. व-राज्य-संवत् ३ श्रावण वति-चन्द्रदिने धनिष्ठा-नक्षत्रे स्थापितं ।
3. महाश्री-नागुक-पौत्रेण राजानक-श्री-नागप्रसाद-पुत्रेण²
4. श्री-देवप्रसादेन राज्ञी-श्री-मेखलाया[*] परलोकार्थं व-
5. रुण-देव[*] स्थापितम् (तः) [॥*] इति शुभम् [॥*]

TRANSLATION

- Ll. 1-5. Om. Hail! In the regnal year 3 of *Paramabhaṭṭāraka*, *Mahārājādhirāja*, the Supreme-lord, the illustrious Trailokyadeva, in the month of Śrāvaṇa, the dark fortnight, the lunar day, on Monday, in the lunar mansion Dhaniṣṭhā, this fountain stone was set up. This god Varuṇa i.e. the fountain stone was set up by the illustrious Devaprasāda, the son of the illustrious Rājānaka Nāgaprasāda, (and) the grandson of the very illustrious Nāguka, for the sake of the bliss in the next world, of the illustrious queen mekhalā. May it be auspicious!

1. From Plate XXII in ACS-I. The numbering has been done according to the five parts of the facsimile.
2. Vogel reads पुत्रेण, but *ṇa* is clear.

38. BAHNOTA (NOW BHURI SINGH MUSEUM, CHAMBA) FOUNTAIN-STONE INSCRIPTION OF THE REIGN OF MAHĀRĀJĀDHIRĀJA SOMAVARMAN

Provenance	: Village Bahnota, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 180 ff., Plate XXIII.
Language	: Sanskrit in the first 7 lines; local dialect in the last two lines.
Metre	: Verses 1-3, <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: Śāstra year (lost), Āṣāḍha, Bright fortnight, 12th lunar-day, Sunday, Aśvinī lunar-mansion.

TEXT¹

1. [न च वरुणात्परं धर्मं न च वरुणात्परं तपं (पः) ।]*
न च वरु[णात्परं] देवं (वः) तृ (त्रि) शु (षु) लोकेशु (षु) वि [श्रुतं (तः) ॥]
2. [ओं स्वस्ति । शास्त्र-संवत्----] आ [पा²] [ढ*]-शुति १५ सौरी (र) दिने
अश्विनी-नक्षत्रे पारम-]
3. [भट्टारक-महाराजा] धिराज-पारमेश्वर-श्रीमत्सौ (सो) मवर्मदेव-रा[ज्ये]-
4. ³ पित्रीणां (पित्रीणां)-----[मात्री (तृ) नां (णां)]---य परलोका [र्थ]
5. [वरुणदेवः स्थापितः*]⁴--- तेन शरीरेण भव -
भवो (यो) न च सा---
6. [प्राप्तो*] लोको हि शाश्वि (श्व)तः [॥*]
गवां [कोटि-प्रदानेन*]
7. [ग्रहणे सोमसूर्ययोः स*]म-तुल्यं फलं देवी (वि) ।
वरु[णं य ५४ प्रतिष्ठयेत्*]
8.वणइ । धण सचैइ - - - - -

1. From Plate XXIII (top), ACS-I, facing page 182.
2. This *ṣā* has been omitted by Vogel.
3. Before this *pi* Vogel reads *संवत्* of which there is no trace in his plate.
4. These words and all others marked with a star have been supplied by Vogel. They do not exist in the Plate.

9. - - - - यइ खणि रणइ¹ ॥ श्री.....

TRANSLATION

- V.1. No higher religious merit than the setting up of a Varuṇa (fountain-slab). No higher penance than the setting up of a Varuṇa (fountain-slab). No higher god than Varuṇa is known in the three worlds.
- L1.2-6. Hail! In the Śāstra year..... in the month of Aṣāḍha on the 15th day of the bright fortnight, on Sunday, in the lunar mansion Aśvinī. In the year.... of the reign of *Paramabhaṭṭāraka*, *Mahārājādhirāja*, the Supreme lord, the illustrious *Soma-varamadeva*..... god Varuṇa i.e. the (fountain-stone) has been set up for the attainment of religious merit in the next world, by the deceased ancestors, male and female. By that body, another birth does not take place*The eternal world is obtained.
- L1.6-7.¹ "By a gift of ten million cows at an eclipse of the sun or moon an equal merit is attained by him who establishes, O goddess,² a fountain-stone (the god Varuṇa).
- L.8. becoming amassing wealth.

1. जइ Vogel.

2. The verse is usually found addressed by Śiva to the goddess Pārvatī.

39. KULAIT COPPER-PLATE INSCRIPTION OF SOMAVARMAN

Provenance	: Kulait, Tahsil Brahmaur, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ASIAR, 1902-03, 255 ff., ACS-I, 182 ff., Plate XXIV.
Language	: Sanskrit.
Metre	: V.1, <i>Puṣpitāgrā</i> .
Script	: Śāradā.
Date	: 7th Regnal year of Somavarman, Bhādrapada, 3rd lunar day of Bright (fortnight).

TEXT¹

1. [ॐ स्व]स्तिः² ॥ ॐ नमश्शिवाय ॥
जयति भुवन-कारणं स्वयंभू-
र्जयति पुरन्दर-नन्दनो मुरारिः [1*]
जयति गिरिसुता-निरुद्धदे हो
2. [दु]रित-भयापहरो हरश्च देवः ॥ [1*]
श्री चण्णका-वासकात्परमब्रह्मण्यो ललाट-तट-घटित-विकट-भुकुटि-
प्रक-
3. ट-कुटि (ट्टि)त-कटक-सौमटिक-कृतसानाथ्य-दुर्गेश्वर-समीर-
सन्धुक्षित-कीर-बल-बलवद्धवाशुशुक्षणि-क्षण-क्षपण-
4. नव-जलधरस्य । दण्डोपनत-त्रिगर्ताधिपानुनय-प्रार्थित-सन्धानस्य ।
सेवा-विधि-व्यग्र-स्वकुल्य-कुलूतेश्वर-कर्म-व्यतिहा- - -
5. र-प्रार्थ्यमान-राज्यार्पण-प्रसादस्य । कुरुक्षेत्रे(क्षेत्रे) राहूपराग
समय-समर्थि (पिं) त-मद गन्ध-लुब्ध-मधुकर-कुलाकुल-कपोल-फ-
6. लक-करि-घटा-दान-प्रीति-प्रसन्न-मानस-भगवद्भास्कराभिनन्दित-
निजान्वय-प्रसूति-परम्परा-सार-करि-वर्षा मिधानाभ्यु-
7. दयस्य तत्काल-मिलित-निखिल-महीपाल-मुख-मशी (षी)-कूर्चिका³
[कीर्ति*] -सुरभित-सप्त-भुवनाभोगस्य । निरतिशय शौर्यौदार्य-धै-

1. From Plate XXIV, ACS-I

2. This *Visarga* is superfluous.

3. As suggested by Vogel, a word like *Varṇita* should be supplied.

8. र्यागाध-गाम्भीर्य-मर्यादा-दया-दाक्षिण्य-वैलक्षण्य-जर्जरित-
जामदग्न्य-शिवि-कर्ण- युधिष्ठिरादि-प्रवर-प्रसिद्धे: दर्शन-सफल-
9. त-लोक-लोचन-मनोरम-मूर्ति (ते) भगवच्छ्री-शूद्रकस्वामिदेव-
प्रख्याप्यमानानन्य- सामान्य-स्फार-स्फुरदुर (रु) महिम्नः समर-स-
10. हस्त-सम्बिधान-कार्यि (र्जि¹)त -साहसाङ्क-निश्शङ्क मल्ल-
मटमटत्सिद्धा (त्सिहा) द्यपर-पर्यायस्य । पौ(मौ)षण-वै (वं)-
श-भूषण-महामणे:
11. श्रीमत्साहिलदेवस्य ॥² निर्मले कुले तिलकभूतः निरवद्य-
विद्या-विनोद -रस-रसिकः अशेष-शास्त्र-परिमलाधि [वासित-³]
12. मानसः अगणित-गुण-गणालंकृत-मूर्तिः विवेकैक-वसतिः
देव-द्विज-गुरु- पूजा-निरत-मतिरतिशय (यि)-
13. त-शौटीर्य-शालि-स्पृहणीय-विक्रमः क्रमपरिपापालित (परिपालित)-
चातुर्वर्ण (चातुर्वर्ण्य) व्यवस्थः दुर्वार-वैरि-बल-विपुल-दर्प-दलन-व्य-
14. ग्रीष्म-करवाल-(ला) वला (ल्य) -दक्षिण-दोर्दण्डः-प्रचण्डप्रतापोत्त्रात-
प्रतिरा (रो)पितानेक-नरनाथ-प्रथित-प्रौढ-प्रभु-शक्तिः
15. वाञ्छित वस्तु-विस्तर-परिपूरित-सकल-प्रणिजि (णयि)-
जन-मनोरथः शशधर-कर-निकरावदात-यश [ः*] प्रसर-प्रकाशित-
16. सर्वशः सकल-कला केलि-पेशल-विलासः उदय-शे (शै)लो मित्र-
मण्डलस्य उन्मा (त्पा)त-केतुरहित-जनस्य । असाधा-
17. रण-शौर्याजि (र्जि)त-यशो-राशि-प्रकाशिताशेश (ष)-विस्व(श्च)-
-प्रदेशः पौ(मौ)षणान्म (न्व)योभ(द्ध) वत्पितृ-मातृ-भक्ति-विनिर्जित-
राम-चरित[४]
18. परममाहेश्वरः परमवैष्णवः परमभट्टारक-महाराजाधिराज-
परमेश्वर-श्रीमत्सालवाहनदेव-पादानुध्यात-प-
19. रम भट्टारिका महाराज्ञी-श्री-रर्द्धा-देवी-कुक्षि-क्षीरनीर निधि-
सुधादीधिति [४*] परमभट्टारक-महाराजाधिराज-परमेश्वर श्री-
20. मत्सोमवर्मदेव x कुशली स्व-सा(शा)स्यमान- त्रिघट्टक-मण्डल-
प्रतिवद्ध ⁴ कुलिकगोष्ठे रङ्गु-सुत-रणादित्य सत्क एतत्पुत्र-उद्भ-
21. स्थितासी [द*] भूरेकाङ्गतः रङ्गु-क-सुत-सङ्क (त्क) भू १ [।*] एवं

1. Vogel has corrected it into *upārjita*, ACS-I, 185, (सम्बिधानकोपार्जित) ।
2. This double mark of punctuation as well as the single ones in the previous lines are all superfluous.
3. Restored from Chamba C.P. of Somavarman and Āsaṭa, line 11.
4. This mark of punctuation is superfluous.

- स्वसीमा-त्रि (तृ)ण-गोयूथी (गव्यूति)-गोचर-पर्यन्तं
स-खिलोपखिलं स-वनस्य-
22. [त्युदकं स*-] निर्गम-प्रवेशं आराम-विश्राम-सहितमाचन्द्रार्कं
ब्राह्मण*] काश(श्य)प-गोत्रागाय (गोत्राय) । त्रिप्रवराय ।
वाजिस्नेय (वाजसनेय) शाखाय ।
23. — पौत्राय । ब्रह्मपुत्राय भट्ट-रहशाय । सूर्य-ग्रहण-
निमित्ये (न्तं) अग्रहारत्वेति (न) प्रतिपादितम् [1*] इत ऊर्ध्व (ध्व)-
माचन्द्रार्क पुत्र-पौ-
24. [त्रान्व*] यो [प*] भोक्तव्यम् [1*] प्रवर्धमान-कल्याण-विजय-राज्ये ।
संवत् ७ भा[द्रपद*] शु ति ३ [1*] दूतो [5*]त्र महामात्य-
राजानक-श्री-रीहिलः [1*] महाक्षपटलिक
25. राजानक श्री-काहिलः [1*] श्री.....
26. ल्हुथुकः लिखितं का[यस्थ*] देव.....
27. [श्री] १ मत्सोमवर्मदेव स्वहस्तः ॥¹ [श्रीमत्सालवाहनदेव स्वहस्तः*][॥*]

TRANSLATION

- Ll. 1-10. Om. Hail. Om. Salutation to Śiva.
Victorious is the Self-existent (Brahmā), the cause of the world. Victorious is the Enemy of Mura (Kṛṣṇa), the gladdener of Indra (lit. the Destroyer of castles), and victorious is the god Śiva, whose body is held fast by the daughter of the Mountain (Pārvatī), and who is the remover of the fear of evil. From the glorious residence at Caṇpakā, Paramabhaṭṭāraka, Mahārājādhirāja, Parameśvara, the illustrious Somavarmadeva, who is prosperous, who highly adores the Brāhmaṇas, who is ornamental forehead-mark of the spotless lineage of the illustrious Sāhiladeva, that great jewel of the ornament of the mauṣaṇa race, who (was) a fresh rain-cloud, for extinguishing, in a moment, the

1. After this Vogel adds, "Original subscription [श्री] मत्सालवाहन-देव-स्वहस्तः ॥ which is not visible in the facsimile given by him, in ACS-I, plate XXIV. Lines 25-27 are engraved in the left-hand margin.

mighty blazing fire of the army of the Kīras,¹ fanned by the wind (that was) the lord of Durgara,² assisted (lit. guarded) by the Sumaṭikas³ whose encampment was pounded by the mere manifestation of the frightful frown, produced on the edge of his forehead; whose alliance was sought by means of an entreaty, by the lord of Trigartas who had been subdued by force, who (Sāhilla) was requested the favour of restoring the kingdom in exchange for the services (rendered) by his kinsman, the lord of Kulūta who was intently occupied in rendering homage, who (Sāhilla) had the good fortune of obtaining the genuine appellation of *Karivarṣa* (bestower of elephants) on account of his love for gifting hosts of elephants whose broad cheeks were covered with the swarms of bees attracted by the scent of the rut, at Kurukṣetra on the occasion of the eclipse (caused by) Rāhu, which (the gifting of elephants) had gratified the Lord Sun who applauded the succession of the progeny of his own lineage; who (Sāhilla) had made fragrant the

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1. A people of this name are mentioned by Varāhamihira in his *Brhatsamhitā*, XXXII, 19 and XIV, 29. Later Sanskrit authors and lexicographers regard them as the people of Kashmir, but this view is erroneous. The Baijnath inscriptions afford a clue to the correct identification, where the town of Baijnath in Kangra District is called Kīragrāma. More light has been thrown by A.H. Francke who draws attention to verse 48 of the *Vaṁśāvalī* of Chamba, which tells us of the conquest of Brahmapur by the Kīras during the reign of Lakṣmīvarman. Francke is inclined to identify them with the Tibetans "whose kings were often designated by the *Khrī*, throne". He further points out that "there were whole dynasties of *Khrīs* among the ancient Tibetan kings; and some of the greatest Tibetan conquerors have the word *Khrī* in their names." (ACS-I, 254-55). Thus it seems clearly established that the Kīras are Tibetan people who had conquered and settled in the north-western part of the present Himachal Pradesh.
 2. Durgara, as pointed out by the Vogel, is modern Duggar. In the present context it stands for the Jammu Division of the J. & K. State cf. Vogel, *History of Punjab Hill States*, I, 288.
 3. Saumaṭikas are not mentioned elsewhere in Sanskrit literature. Vogel has placed them in the territory called Sumarītā, near Basohli, between Bhadu and Mankot.

expanse of the seven worlds by his fame (painted by) the paint brushes (viz.) the mouths of all the kings assembled at that time, who (Sāhilla) had caused to decay, the renown of the son of Jamadagni, Śivi, Karṇa, Yudhiṣṭhira and other stalwarts, by means of his unsurpassed bravery, liberality, fortitude, fathomless profundity, propriety of conduct, compassion, politeness and extraordinary nature of qualities, whose lovely personality, by its sight, imparts gratification to the eyes of the people; whose (Sāhilla's) widespread greatness, shining far and wide, which is not shared by anybody else, is being proclaimed by the venerable Lord Śūdrakasvāmin;¹ who (Sāhilla) has earned the other synonyms of Sāhasāṅka, Niśśaṅkamalla, Maṭamaṭasimha etc. by the unusual performances in thousands of battles;

- Ll. 11-20. Who (Somavarman) enjoys the aesthetic pleasure of the diversion of faultless arts, whose mind has been scented by the scent of the entire sacred lore, whose personality is adorned by a host of spotless and innumerable virtues, who is the sole abode of the faculty of discrimination, whose thought is entirely set on the worship of the gods, the Brāhmaṇas and the religious preceptors, whose valour is covetable on account of having surpassed the arrogant heroism, who has duly protected the order of the four castes, whose staff-like right arm has, sticking to it, a sharp sword engaged in crushing the ample pride of the irresistible forces of the enemies, whose mature sovereign-power is far-famed on account of having re-installed many kings who had been uprooted by his fierce glory, who has fulfilled the wishes of the suppliant people by the distribution of the desired things, who has illuminated all the quarters by the diffusion of his

1. As suggested by Vogel, it refers to an exquisite image of Viṣṇu installed by king Sāhilavarman.

fame which is brilliant like the assemblage of the rays of the moon, who takes an expert delight in all arts and sports, who is the mountain of the rise of the circle of his friends, who is the comet of calamity for the people who cause harm, who has illuminated all the regions of the world by the mass of his fame earned through the uncommon bravery in battle, sprung in the Mauṣaṇa race, who has surpassed the conduct of Rāma by his devotion to father and mothers, the most devout worshipper of Śiva, the most devout worshipper of Viṣṇu, whose welfare has been looked after by the feet of the *Paramabhaṭṭāraka Mahārājādhirāja, Parameśvara*, the illustrious Sālavāhana, who is the nectar-rayed one (the moon) born of the ocean of milk (which is) the womb of the *Paramabhaṭṭārikā*, the chief-queen, the illustrious Rardhādevī;

- Ll. 20-24. has granted one *bhū* in Kulika-goṣṭha, belonging to the Trighaṭṭaka district which is being governed by himself (and) which is the holding of Raṅguka's son Raṇāditya and the latter's son Udma - in figures, 1 *bhū*, the holding of Raṅguka's son - extending upto its own boundaries, (viz.) upto the grassy pasture ground, together with fallow and semi-fallow land; with fruit trees and water sources, together with gardens and resting places, for as long as the moon and the sun shall last, to the Brāhmaṇa Bhaṭṭa-Rahasa, of the house of Kaśyapa, the descendant of three prominent sages, and a follower of the school of the Vājasaneyas, the grandson of the son of Brahma - on the occasion of a solar eclipse, as an *agrahāra*. Henceforward, upto as long as the moon and the sun endure, it is to be enjoyed by the sons, grandsons and his lineage.
- Ll. 24-26. In the auspicious, augmenting, (and) victorious reign - the year 7, the month of Bhādrapada the bright fortnight, the lunar day 3. The messenger on this occasion was the Chief-Minister the

illustrious *Rājānaka* Rihila; the Chief-Record-Keeper is the illustrious *Rājānaka* Kāhila Hlūthuka. Written by the writer of legal documents, Deva.

- L.27 Own sign-manual of the illustrious Somavarmadeva. Own sign-manual of the illustrious Sāhalavarmadeva.¹

1. The signature of king Sāhalavarman is not preserved in the Plate, given in ACS-I.

**40. CHAMBA COPPER-PLATE INSCRIPTION OF
MAHĀRĀJĀDHIRĀJA SOMAVARMAN AND
ĀSAṬA, REGNAL YEAR 11**

Provenance	: Chamba, headquarters of District Chamba, Himachal Pradesh.
References	: F. Kielhorn, <i>IA</i> , XVII, 7 ff; J.Ph. Vogel, <i>ASIAR</i> , 1902-03, 258 ff.; and <i>ACS-I</i> , 187 ff, Plate XXV.
Language	: Sanskrit.
Metres	: Verse 1, <i>Puṣpitāgrā</i> ; Verse 2, <i>Mālinī</i> ; Verses 3,5-8, <i>Anuṣṭubh</i> ; Verse 4, <i>Śārdūlavikrīḍita</i> ; V.9. <i>Āryā</i> .
Script	: Śāradā.
Date	: Regnal year 11, Bhādrapada, 12th lunar-day, Bright fortnight.

TEXT¹

1. ॐ नमश्शिवाय ।
जयति भुवनकारण (णं) स्वयंभू-
र्जयति पुरन्दरनन्दनो मुरारिः [1*]
जयति गिरि-सुता-निरुद्ध-देहो
दुरित-भयापहरो हर-
2. श्वदेवः ॥ [1*]
जयति जनमनिष्ठादुद्धरन्ती भवानी
जयति निज-विभूति-व्याप्त-विश्व ऋ पुरारिः [1*]
जयति गजवक्त्रस्सो त्र² यस्य प्रसादा-
दुपरमति
3. समस्तो विघ्नवर्गोपसर्गः ॥ [2*]
श्रीचण्णका वासकात्परम-ब्रह्मण्यो ललाट-तट-घटित-विकट-
भ्रुकुटि-प्रकट-कुट्टित-कटक-सौमटिक-कृत-सानाथ्य-दुर्ग-
4. रेश्वर-समीर-सन्धुक्षित-कीर-बल-वलवद् वाशुशुक्षणि-

1. From Plate XXV, ACS-I,

2. Read गजवक्त्रोऽसावत्र ।

- क्षण-क्षण-त्र (न)व-जलधरस्य ।¹ दण्डोपनत-त्रिगर्ताधिपानुनय-
प्रार्थित-सन्धानस्य ।² सेवा-विधि-व्यग्र-
5. स्वकुल्य-कुलूतेस्व (श्च)र-कर्म-व्यतिहार-प्रार्थ्यमान-राज्यात्प (र्ष)ण-
प्रसादस्य ।³ समर-भर-भग्नारुणरुष्क-तुरुष्क-विपुल-वल-विशाल-
सा (शा)खिनः कुरुक्षेत्रे राहूपरा-
6. ग-समय-समर्थि (र्षि)त-मद-गन्ध-लुब्ध-मधुकर-कुलाकुल-
कपोल-फलक-करि-घटा-दान-प्रीति-प्रसन्न-भगवद्भास्कराभिनन्दित-
निजान्वय-प्रसूति-
7. परम्परा-सार-करिवर्षाभिधानाभ्युदस्य तत्काल-
मिलित-निखिल-महीपाल-मुख-मशी (षी)-कूर्चिका-
कीर्ति-सुरभित-सप्त-भुवनाभोगस्य निरतिश-
8. य-शौर्योदार्यागाध-गाम्भीर्य-मर्यादा-दया-दाक्षिण्य-
वैलक्षण्य-जर्जरित-जामदग्न्य-सि (शि)वि-कर्ण-
युधिष्ठिरादि-प्रवर-प्रसिद्धेः दर्शन-सफलित-लो-
9. क-लोचन-मनोरम-मूर्ति (तेर) भगवच्छ्री-शूद्रक-स्वामि-देव-
प्रख्याप्यमानानन्य-सामान्य-स्फार-स्फुरदुरु-महिम्नः
समर-सहस्र-संविधानकोपार्जित-
10. साहसाङ्क-निःशङ्कमल्ल-मटमटसि (त्सि)घा (हा) द्यपर
पर्यायस्य ।⁴ पौषण⁵-वै (वं)श-भूषण-महामणेः
श्रीमत्साहिल्लदेवस्य ।⁶ निर्मले कुले तिल-
11. क-भूतः निखद्य-विद्या-विनोद-रस-रसिकः असे (शे)ष-
सा (शा) स्वार्थ-परिमलाधिवासित-मानसः विवेकैक-सरो-
राजहंसः अगणित-गुण-गणालङ्क-
12. त-मूर्तिः त्रिभुवन-भवन-विष्णु(च्छु)रित-कीर्तिः
परमभट्टारक-महाराजाधिराज-परमेस्व(श्च)र-श्रीमत्सालवाहन -
देव-पादानुध्यातः परमभट्टारिका महाराज्ञी-श्री-रर्द्धा-
13. देवी-कुक्षि-क्षीर-नीरनिधि-सुधा-दीधितिः परमभट्टारक-

-
1. This mark of punctuation is superfluous.
 2. This mark of punctuation is superfluous.
 3. This mark of punctuation is superfluous.
 4. This mark of punctuation is superfluous.
 5. Vogel has corrected it into *maushāṇa* i.e. of *Mauṣaṇa*;
 6. This mark of punctuation is superfluous.

- महाराजाधिराज-परमेश्वर-श्रीमत्सोमवर्मदेव x कुशली ।¹
 सवनिव नियोगस्थान् राज-राजानक-राज (जा)-
14. मात्य-राजा (ज) पुत्र-परिकर-सन्नियुक्तक-विनियुक्तक-
 दूत-गमागमिक (का)भित्तर मान्य (ण) -खश-कुलिक-
 शौल्किक-गौल्मिक-खड्गरक्ष-तरपति-वीरयात्रिक-
 चौरौ-
15. द्धरणिक-दण्डिक-दण्डवा (पा)सि(शि)क-ब्राह्मण-
 क्षत्रिय-विटछू (शू)द्रादि-शा (सा)ष्टादश-प्रकृती x प्रतिवासि-
 जनपदांश्च समाज्ञापयत्यस्तु वस्संविदितं यथा स्वशास्यमान-
 ष (क्ष) त्रा-
16. भोगे पान्थिल-मण्डल-प्रतिबद्ध-महाराज्ञी-श्री-रर्द्धा-देव्या
 भुच्य (ज्य) मान²-कुलोटी-सत्क-भूमयश्चतस्रः तथा मुङ्गले
 सूपकार-सुरम्भट-स्थिता (तमा) सीत् भूमि-द्वयं । तथा
17. वाटायां छेत्रेणक-गोष्ठिक-स्थिता (तमा) सीत् भूमि-द्वयं [1*]
 तथा तावसक-मण्डल-प्रतिबद्ध-भद्रवर्मे भद्रावकाशीय-
 विज्जौल-स्थिता (तमा)सीत् भूरेका । तथा सराहुले
18. भट्ट-वसन्त-स्थितासीद्धूमिरेका तथा ढाल्यके [5*]ष्टप्रहारिक-
 देत्र-सुत-सत्क-लतुकि भूमिद्वयं तथात्रैव द्वितीयाष्ट -
 प्रहारिक-रामञ्जय³-सुत-सत्क-जौढके भूद्वयं तथा पारे (र)
19. कमट-मण्डल-प्रतिबद्ध-मङ्गले ढौल्लिकायां लुहु (त्यु)क-सुत-
 सत्क-भूमाषक-द्वयं तथा हुं[र्ता]क-सुत-सत्क-भूमाषक-
 द्वयमुभौ (भे) संशुद्धं भूरेकाङ्कतः कुलोटी
 भू ४ मुङ्गले भू २ वाटायां
20. भू २ भद्रवर्मे भू १ सराहुले भू १ ढाल्यके भू ४ मङ्गले भू १
 एवं भू १५ [1*] एवं पूर्वसिद्धभुक्ति प्रमाणेन स्वसीमा-
 तृण-गोयूथी (गव्यूति)-गोचर-पर्यन्तं सखिलोपखिलं
 स-निर्गम-प्रवेशं
21. स-वनस्पत्युदकं गृहशाकवाटिका-वृक्षारामविरामोपेतं
 तथा भद्रवर्म-कोष्ठागारात्प्रति वर्षं धान्य-खायेकाङ्कतः
 धान्य खा १ [1*] अतो मध्यात्पारकमट-मङ्गल-मार्गा-ल्लुत्थुक-सु

1. This mark of punctuation is superfluous.

2. According to Kielhorn, देवी भुज्यमान would be more correct.

3. This is the actual reading, given by Kielhorn also. Vogel has रामञ्जय.

22. तीय-भूमाषक-द्वयमत्रैव महाराज-पुत्र-श्री-पासटस्यो-
देशेन प्रतिष्ठापित-भगवद्विष्णवे अग्रहारत्वे[न*] इति
प्रतिपादितं (तम्) पान्य (अन्य) भू १४ मा २ धान्य खा १ [॥*]
आचन्द्रार्कमना-
23. -च्छेद्यमहार्यमनुपद्रवम् [१*]
अग्रहारतया तोय-चुलुका-पूर-पूर्वकम् ॥ [३*]
श्रीमल्लक्ष्मणवर्मणश् शुभवद(र)प्रार्थ्य¹विभुर्यो हरिश्
श्री-सालाकरवर्मणे च शिवकृद्धारणार्चितो य-
24. शिशवः [१*]
देव्यास्मिन्पर भक्ति भावितधिया श्री-रर्द्धया स्थापित-
स्ताभ्यां दत्तमिदं मया ननु जनैस्सर्वैरनुज्ञायताम् ॥ [४*]
तथा च व्यास भाषितम्
अस्मिन्वङ्शे सुविस्तीर्णे य x क-
25. श्वित्रपतिर्भवेत् [१]*
तस्याहं हस्तलग्नो[ऽ]स्मि शासनं मा व्यतिक्रमेः (मेत्) ॥ [५*]
पालनात्परमो धर्म x पालनात्परमंतपः
पालनात्परमैश्वर्यं गरीयस्तेन पालनम् ॥[६*]
अन्यायेन
26. हता भूमिरन्यायेन तु हारिता ।
हरन्तो हारयन्तश्च दहत्यासप्तमं कुलम् ॥ [७*]
तडाका (गा) नां सहस्रेण अश्वमेधशतेन च ।
गवां कोटिप्रदानेन भूमिहर्ता
27. न शुद्ध (द्धय)ति ॥ [८*]
प्रवर्तमान-कल्याण-विजय-राज्ये श्रीमदासटदेवीये
संवत्सरे प्रथमे वैशाख सित-त्रि- (तृ) तीयायाम् । [९*]
शुक्लवाररेण पट्टकमिदं संपादि-
28. तम् [॥*] दूतो[ऽ*]त्र महाक्षपटलिक श्रीकाहुकः [१*] लिखितमिदं
करणकायस्थ-शिवप-मन्नाभ्याम् ॥ इति शुभम् [॥*] अत्र
पुनरपि लिख्यते [१*] यथोपरि-

1. शुभवदप्राख्ये (ख्यो), Vogel, ACS-I, 194.

29. लिखित-पारकमट-मङ्गले भू-माषक-च¹तुर्णा परिवर्ते तत्रैव
सवयिक सुतानां सत्क-भू-माप्र (ष)काश्चत्वारः
30.² अङ्कतः भू मा ४ अग्रहारत्वे विभागे देवद्वयोः पन (पुनः) [॥*]
संवत् ११ भाद्रपद शुति १२ [॥*] स-
31.³ -----वरे दत्तं पान्थिल-मण्डल-प्रतिवद्ध-धलहणे महेन्द्रक-पो (पौ) त्र-
मत्तिक- सुत-सत्क-भूरेकाङ्कतो भू १ अष्टप्रह (हा) रिक्-सव (सेवा)र्थे
[५*]त्रे (त्रै)व द्रे (दे)वगृहे प्रतिप(पा)दितां । प्राङ्गले (गले)खित-क्रम (मे)ण-
पालनी [यम् ॥*]
32. [लि]खितं शिवप-मन्त्राभ्यामेव । (॥)⁴
श्रीमत्सोमवर्मदेव-स्वहस्त [:*] ॥
श्रीमदासटदेव-स्वहस्त:[॥*]

TRANSLATION

- V.1. Om. Reverence to Śiva. Victorious is the self-existent (Brahmā) - the Cause of the world. Victorious is the Enemy of Mura (Kṛṣṇa), the gladdener of Indra (lit. the Destroyer of castles), and victorious is the god Śiva whose body is held fast by the daughter of the mountain (Pārvatī), and who is the remover of the fear of evil.
- V.2. Victorious is the goddess Bhavānī who rescues people from misfortunes. Victorious is the Foe of cities (Śiva) who has pervaded the universe with his splendour. Victorious here is the Elephant-faced god (Gaṇeśa) through whose favour the entire misfortune, consisting of a host of obstacles, comes to a stop.
- LL.3-10. From his residence at the glorious Caṇpakā, Paramabhaṭṭāraka, Mahārājādhirāja, Parameśvara, the illustrious Somavarmadeva, who highly adores the Brāhmaṇas, who is prosperous, who is the

1. Although this letter looks like *dā*, but it can be read as *ca* all-right.
2. This line is engraved in the right-hand margin, from the bottom to top.
3. This line is engraved at the top, above line 1.
4. This matter is engraved in the left-hand margin at the top; downwards is the signature of the donor.

ornamental-forehead mark of the spotless lineage of the illustrious Sāhilladeva, that great jewel of the ornament of the Solar race, who (was) a fresh rain-cloud for extinguishing, in a moment, the mighty blazing fire of the army of the Kīras, fanned by the wind (that was) the lord of Durgara, assisted (lit. guarded) by the Saumaṭikas whose encampment was pounded by the mere manifestation of the frightful frown, produced on the edge of his forehead; whose alliance was sought by means of an entreaty, by the lord of Trigarta who had been subdued by force, who (Sāhilla) was requested the favour of restoring the kingdom in exchange for the services, by his kinsman, the lord of Kulūta, who was intently occupied in rendering homage; who had broken and mauled, in the thick of the battle, the large army of the Turk,¹ which was like the marking-nut tree (Bhallātaka),² who (Sāhilla) had the good fortune of obtaining the genuine appellation of Karivarṣa (bestower of elephants) on account of his liking for gifting hosts of elephants, whose broad cheeks were covered with swarms of bees attracted by the scent of rut, at Kurukṣetra on the occasion of the eclipse (caused by) Rāhu. (which gifts of elephants) had gratified the Lord Sun who applauded the succession of the progeny of his own lineage, who (Sāhilla) had made fragrant the expanse of the seven worlds by his fame (painted by) the paint-brushes (viz.) the faces of all the kings assembled at that time, who (Sāhilla)

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1. The Turuṣka (Turk) of this inscription must be the early Muslim invaders from the North-west, probably one of the early rulers of Ghazni, either Alp-tigin or Subuk-tigin. Vogel was not inclined to such a view on chronological grounds. However, any of these two who had become powerful enough about A.D. 963 and had started pushing towards India, had to be opposed and Sāhillavarman might have joined hands with the Śāhis in stemming this tide of their invasion.
 2. This tree is also called Bhallātaka. Its fruit is highly poisonous. So its comparison with the army of the Turk, is very appropriate in the present context.

had shattered the renown of the son of Jamadagni, Śivi, Karna, Yudhiṣṭhira, and other stalwarts by means of his unsurpassed bravery, liberality, fortitude, fathomless profundity, propriety of conduct, compassion, politeness and extraordinary nature of his qualities, whose lovely personality, by its sight imparts gratification to the eyes of the people; whose (Sāhilla's) widespread greatness shining far and wide, which is not shared by anybody else, is being proclaimed by the venerable Lord Śūdrakasvāmī,¹ who (Sāhilla) has earned the other synonyms of Sāhasāṅka, Niśśaṅkamalla, Maṭamaṭasiṁha (roaring lion) etc. by the unusual performances in thousands of battles;

- Ll. 11-15. who (Somavarman) enjoys the aesthetic pleasure of the diversion of faultless arts, whose mind has been perfumed by the scent of the entire sacred lore, who is the sole royal-swan of the lake of discrimination, whose personality is adorned by a host of innumerable virtues, whose fame has covered the mansions of the three worlds, who has been favoured by the feet of *Paramabhaṭṭāraka Mahārājādhirāja*, *Parameśvara*, the illustrious *Sālavāhanadeva*, who is the moon (lit. nectar-rayed) (born from) the milk-ocean that is the womb of *Paramabhaṭṭārikā*, the Chief-queen, the illustrious *Rarḍhādevī*, orders all those who are in his employ such as the *rājās*, the *Rājānakas*, the royal ministers, the assistant, the *Sanniyuktaka*, *Viniyuktaka*, the Messenger, the Courier, (*gamāgamika*), the express-messenger (*abhitvaramāṇa*), *Khaśa*, *Kulika*, the Superintendent of customs, the officer in-charge of police-post, the sword-retainer, the Superintendent of ferries, members of the expeditionary force(?), the 'thief-catcher', the staff-bearer, the police-officer, *Brāhmaṇa*, *Kṣatriya*,

1. It seems to refer to an exquisite image of Viṣṇu, installed by king Sāhillavarman.

Vaiśya, *Śūdra* etc. together with the eighteen low castes.¹ and the neighbouring country people:

- LI.15-23 May it be fully known to you, that within the domain, personally governed by me, (and) falling in the district of Pānthila, there are four *bhumis* of land belonging to Kuloṭī and being enjoyed by the Chief-queen, the illustrious Rarḍhādevī; and at Maṅgala two *bhūmis* belonging to the cook Surambhaṭa; and at Vāṭā, two *bhūmis* belonging to the *Chonneraka-goṣṭha*; and in the Tāvasaka district at Bhadravarma there was one *bhū* held by Vijjaula of Bhadrāvakaśa; and at Sarāhula there was one *bhū* held by *Bhaṭṭa* Vasanta; and at Ḍhālyaka two *bhūmis* in Lartuka which belong to the watchman, the son of Denna, and in the same place, two *bhu* in Jaudhaka, belonging to the second watchman, the son of Rāmañjeya; and in the Pārakamaṭa district, at Maṅgala in Ḍhaulika two *bhūmāśakas* belonging to the son of Lutthuka and two *bhūmāśakas* belonging to the son of Humṛtāka, both together making one *bhū*. In figures: in Kuloṭī 4 *bhū*, at Maṅgala 2 *bhū*, at Vāṭā 2 *bhū*, at Bhadravarma 1 *bhū*, at Sarāhula 1 *bhū*, at Ḍhālyaka 4 *bhū*, at Maṅgala 1 *bhū*. Thus 15 *bhū*. Thus, in accordance with the authority of the previously established possession, as far as their boundaries, grass, grazing ground and pasture-lands, together with fallow and semi-fallow² land, together with (the right of) ingress and egress, with fruit-trees and water, together with houses, kitchen-gardens, orchards, and resting-places. Moreover, from the storehouse at Bhadravarma, one *Khārī* of grain - in figures 1 *khā* of grain is to be given annually. Out of these lands the two *bhūmāśaka* of the son of Lutthuka, from the road to Maṅgala in Pārakamaṭa are

1. Vogel, ACS-I, 195 had translated this as "the eighteen elements of state." See Lallaji Gopal, *The Economic Life of Northern India*, 82 f.
2. Vogel has translated *sa-khil-opakhilam* as "together with fallow land large and small".

bestowed as an *agrahāra* upon Lord Viṣṇu installed here, in accordance with the assignment of the son of the king - the illustrious Pāsaṭa. The other 14 *bhū* and 2 *māṣakas* of land

- Ll.23-24. and 1 *khārī* of grain are granted by me as an *agrahāra* accompanied by the pouring of a handful of water, to last as long as the moon and the sun endure, not to be split up, not to be taken away, (and) not to be disturbed.
- L.23 To the Lord Hari (Viṣṇu) who is renowned by the
V.4 auspicious name of the illustrious Lakṣmaṇvarman, and to Śiva who had been installed by the illustrious queen Rarḍhā, and who having been eulogised by (the hymn) of five verses,¹ conferred blessings on the illustrious Sālākaravarman. Let all approve of it.
- Ll.24-25 Whosoever may be a king in this exceedingly
V.5. extensive lineage, him I hold by the hand to say that he should not transgress this commandment.
- V.6. The highest religious merit accrues from protecting. From protecting accrues the highest penance. The highest prosperity accrues from protecting. Therefore protecting the previous grants is weighty.
- V.7 The land seized unlawfully and caused to be seized unlawfully, destroys up to the seventh generation, him who seizes and those who cause to be seized.
- V.8. He who seizes land is not purified of the sin by the construction of a thousand tanks nor by the performance of a hundred horse-sacrifices, nor by the gift of ten million cows.
- V.9. In the prevailing, benevolent and victorious reign

1. Dr. Vogel has translated the word *bāṇa* of the original as "music", ACS-I, 196. This meaning is given in Monier Williams', Dictionary. However, I think *bāṇa* here stands for the fuller expression *bāṇāvali* which, according to both Monier Williams and V.S. Apte, means, 'a series of five *ślokas*, forming one sentence.

of the illustrious Āsaṭadeva, in the regnal year one, in the month of Vaiśākha, the third lunar-day of the bright fortnight -

Ll.27-28. On Friday, this charter has been drawn up. The messenger in this case is the chief record-keeper the illustrious Kāhuka. This has been written by the writers of legal documents, Śivapa and Manna. May it be auspicious.

Ll.28-31. Here it is written again, that in exchange for the four *bhūmāṣakas* in Maṅgala of Pārakamaṭa *maṇḍala*, the holding of the sons of Savayika at that very place - four *bhūmāṣakas*, in figures *bhū mā* 4, have been assigned to the two gods, again as an *agrahāra*, in apportionment. The year 11, the month of Bhādrapada, the 12th lunar day of the bright fortnight. One *bhū*, in figures 1 *bhū*, the holding of the son of Mattika, the grandson of Mahendraka, in Ghalahaṇa, situated in the Pānthila district, has been granted for the sake of service day and night (lit. for 8 *Praharas*) (to the watchmen). It has to be protected in the previously recorded manner.

L.32. This, too, has been written by Śivapa and Manna. Own sign-manual. of the illustrious Somavarmadeva. Own sign-manual of the illustrious Āsaṭadeva.

41. SIYA FOUNTAIN INSCRIPTION OF THE REIGN OF ĀSAṬADEVA, REGNAL YEAR 1

Provenance	: Siya, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 200 ff., Plates XXIII and XXVII.
Language	: Sanskrit.
Metre	: V. 1,2, <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: Regnal year 1, Māgha, 13th lunar day, bright-fortnight, Monday.

TEXT¹

1. ॐ स्वस्तिः² ॥ परमभट्टैरक-महाराजाधिराज-परमेश्वरः (र)-
श्री आसटदेवराज्ये (ज्य) सम्बत्
2. १ माघ शु ति चन्द्रदिने आर्द्रा³ नक्षत्रे स्थापितमिति [१*]
भट्टरुद्रात्मज-माच-
3. पुत्र-रणासीह (सिंह)-धण (न) सीह (सिंह) द्वावेता⁴ भ्रात्रि (तु):
चनिकस्य स (स्व)र्गमार्गे (गं) उत्पाटनार्थे (र्थ) सं-
4. सारभयभीतेन⁵ त्वेनेवं⁶ वरुणदेव [: *] स्थापितम् (तः) [॥*]
न वरुणात्परं⁷ देवं (वो) न
5. च⁸ वरुणात्परं तपं (पः) । न च वरुण (णा)त्परं तीर्थं त्रिषु
लोकेषु विश्रुतम् [॥*] [१*] इ-
6. ति सत्यं महागौरी (रि) यन्येस्सं (?) तत्र माप्नुयात् [॥*]
इति श्रेयं (यः) भवतु सर्वेषं (षाम्) [॥*] ।

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1. From Plate XXIII, in Vogel's ACS-I.
 2. This *Visarga* is superfluous.
 3. The original has आर्द्र ।
 4. Read पुत्राभ्यां रणसिंहधनसिंहाभ्यां द्वाभ्यामेताभ्याम् ।
 5. Read भीताभ्यां ।
 6. Correct into ताभ्यामेव ।
 7. परो ।
 8. This च has been left out by Vogel. of course, it makes one syllable in excess in this *pāda*.

TRANSLATION

- Ll.1-2. Om. Hail! In the month of **Māgha**, 13th lunar-day of the bright fortnight, on Monday in the lunar-mansion **Ārdrā**, of the regnal year 1 of *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious **Āsaṭadeva**, this fountain-stone was set up.
- Ll.2-4. **Raṇasimha** and **Dhanasimha**, these two sons of **Māca** who was the son of *Bhaṭṭa* Rudra, being afraid of the fear of this world, established the god **Varuṇa** (i.e. the fountain stone) in order to open up the road to heaven for their brother **Canika**.
- Ll.4-6. There is no god higher than **Varuṇa**. There is no penance higher than the setting up of a **Varuṇa** (i.e. fountain stone). There is no holy place (for pilgrimage) greater than the setting up of **Varuṇa**, known in the three worlds.
It is true, O great **Gaurī**, he who sets up a **Varuṇa** obtains (?)
- L.6. May it be for the welfare of all.

42. THUNDHU COPPER-PLATE INSCRIPTION OF ĀSAṬADEVA

Provenance	: Village Thundhu, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, <i>ASIAR</i> , 1902-3, 264 ff. fac.V. ASC-I, 197 ff., Plate XXVI.
Language	: Sanskrit.
Metre	: V.1, <i>Mālinī</i> .
Script	: Śāradā.
Date	: Regnal year 5, Śrāvaṇa, 15th lunar day, Bright-fortnight.

TEXT¹

1. ओं [1*]
जयति जनमनिष्ठादुद्धरन्ती भवानी
जयति निजविभूति-व्याप्त (प्त) विश्व ऽ पुरारिः [1*]
जयति च गजव-
2. क्तस्सो त्र (क्तोऽसावत्र) यस्य प्रसादा-
दुपशमति समस्तो विघ्न-वर्गोपसर्गः ॥ [1*]
श्री-च²ण्णकावासकात्परमब्रह्मण्यो देव-द्विज-
3. शु (गु)रु- पूजनाभिरतो दीनान्धकृपणानाथ-वत्सलः अगणित-गुण-
गणालङ्कृत-मूर्तिः विवेकैक-वसितिश (शश)-
4. शधर-कर-निकरावदात-यश ऽ प्रसर-प्रकाशित-सर्वाशः पौ³षण-
कुलैक-तिलकः परमभट्टारक-महाराजा-
5. धिराज-परमेश्वर-श्रीमत्सालवाहनदेव- पादानुध्यात [1*] परमभट्टारिका-
महाराज्ञी-श्री-रर्द्धा-दे-
6. व्यो (व्यु) दरोदधि-विवर्धित अकलङ्कः परमभट्टारक-महाराजाधिराज-
परमेश्वर-श्रीमदा-
7. सटदेव × कुष (श)ली समुपागतान् सर्वात्रे (ने) व नियोगस्थान्
राज-राजानक-राजपुत्र-रा-

1. From Plate XXVI, ACS-I.

2. Vogel चा; but the plate clearly shows चे. The correct form is चण्णका ।

3. Vogel corrects it as मौ,

8. जामात्य-ब्राह्मण-क्षत्रिय-विट्-शूद्र-राजस्थानीय-परिकर-
सन्नियुक्तक-विनियुक्तक-दूतगपा (मा) गमि-
9. क (का) भित्तरशान (माण) खश-कुलिक-शौल्मि(ल्कि)क-
गौल्मिक-खण्डरक्ष¹-तरपति-वीरजा (या) त्रिक-
चौरोध (द्ध)रणिक-द-
10. ण्डिक-दण्डवा(पा)सि(षि)कादिमा(सा)ष्टादश-प्रकृत्यादीना (न)
सर्वान्स पा(मा)ज्ञापयत्युस्तु व स (स्सं) विदितम् यथा (धा) स्व-
11. सा (शा) स्यमान-ष(क्ष)त्राभोगे भट्टार मण्डल प्रतिवद्ध-चात्र-सुत-
उद्धर-भुच्य (ज्य) मान-स्थितासीत्
12. दालिम-सत्क-भूरेका वक्जल्लिका-सत्क-भूमि-माषका षट्
उभावङ्कतो भू१ मा ६ एवं पू-
13. व (र्व)- भुक्ति-प्रमाणेन स्व-सीमा-त्रि(तृ)ण-गोयूथी (गव्यूति)
शो (गो)चर-पर्यन्ता(न्तं) सखिलोपखिलं सवनप्स (स्प)-
14. त्युदक(कं) स-निर्गम-प्रवेशं गृह-शाकवाटिकादि-वृक्ष-आराम-
विश्राम यदत्र लग्यमानं तत्स-
15. व (र्व)-सहितं काश्यप गोत्राय धण(न)ञ्जय-पौत्राय पूर्णराज-
पुत्राय ब्राह्मण-माचाय जलचुलुक-संप्रदान-
16. पूव (र्व)कं सूर्येन्दु-क्षिति-स्थिति-समकालमग्रहारत्वे[न]
इति प्रतिपादित[म्*] ॥ सर्वे (र्वे) रूपरिलिखितै राजपुरुषै-र-
17. नुमन्तव्यन (म्)[१*] एतत्पुत्रं पौत्रान्वयोपभोग्यमनाहार्यमनाच्छेद्य-
मपरिपन्थ्यं न किञ्चिदुपद्रवादिक (कं) कर्तव्यम् [१*]
18. अस्मत्प्रदत्त-ताम्रशासन-प्रामाण्याद्वसतु वासयतु भुनक्तु
भोजयतु यथेष्टं चेष्टं करोतु [१*] न केन
19. चित्परिपन्थना कार्या । तथा उ (च) व्याश (स) मुनि-
राह ।

पालनात्परमोधर्म ४ पालनात्परमं तपः [१*]

20. पाल-

नात्परमस्स्वर्गो गग(री)यस्तेन पालनम् ॥ [२*]

प्रवर्धमान-कल्याण-विजय-राज्ये संवत् ५ श्रावण

शुति १५ [॥*]

21. अ(दू)तो [५*]त्र आक्षपटलिक-श्री-भुवनपालः [१*]

1. A variant for खड्गरक्ष of other land-grants ?

लिखितमिदं करण-कायस्थ-मन्त्रदेवपात्मज-शिवपा-
भ्याम् [॥*]

22. श्रीमदासटदेव-स्वहस्तः [॥*]¹

TRANSLATION

- V:1. Victorious is Bhavānī, who rescues people from misfortunes. Victorious is the Foe of (three) cities (Śiva) who has pervaded the universe with his splendour. Victorious here is the Elephant-faced god (Gaṇeśa) through whose favour the entire misfortune consisting of a host of obstacles vanishes.
- LI.2-10. From the glorious residence of **Caṇpakā**, the most devout worshipper of brāhmaṇas who is constantly engaged in worshipping the gods, the twice-born and the preceptors, who befriends the lowly, the blind, the miserable and the unprotected, whose personality is adorned by a host of numerous virtues, who is the sole abode of good judgement, who has illuminated all the quarters by the expanse of his fame which is brilliant like the assemblage of the rays of the moon, who is the sole ornamental forehead-mark of the Solar race, who is favoured by the feet of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious *Sālavāhanadeva*, who is the spotless moon reared up in the milk-ocean which is the womb of the *Paramabhaṭṭārikā*, the Chief-queen, the illustrious *Raḍhādevī*, *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara* the illustrious *Āsaṭadeva*, in prosperity, orders all those who are in his employment, assembled here, such as the *rājās*, the *Rājānakas*, *rāja-putras*, the ministers of the king, the Brāhmaṇas, the Kṣatriyas, the Vaiśyas, and Śūdras together with the eighteen low castes, and the *rājasthānīyas*, the assistants, the *sanniyuktakas*, the *vinīyuktakas*, the messengers, the

1. The signature is engraved in the upper portion of the left-hand margin.

couriers (*gamāgamika*), the express messengers (*abhitvaramāṇa*), *Khaśa*, *Kulika*, the Superintendent of customs, the officers in-charge of police-posts, the sword-bearing bodyguards, the Superintendents of ferries, the members of the expeditionary force, the thief-catchers, the staff-bearers, the police-officers (lit. the bearer of the staff and the noose), and all others.

- Ll.10-17. May it be known to you, that in the dominions being governed by me, there is one *bhū* of land situated in the Bhaṭṭāra district, belonging to Dālīma, which is being enjoyed by Uddhara son of Canna; and six *bhūmimāṣaka* in the holding of Vakjallikā, both in figures *bhū* 1, *mā* 6. Thus on the authority of the previous occupation, extending as far as its own boundary, grass, grazing-ground and pasture, together with fallow and semi-fallow land, together with fruit-trees and water-(courses), together with the right of egress and ingress, along with all that is attached to it such as houses, kitchen-gardens etc., trees, orchards, and resting places, has been bestowed as an *agrahāra*, upon the Brahmaṇa Māca, of the gotra of Kāśyapa, the grandson of Dhanañjaya, the son of Pūrṇarāja, preceded by the pouring of a handful of water, for as long a time as the sun, the moon, the earth endure.

It should be accepted by all the royal officers, recorded above. This land is to be enjoyed by his sons, grandsons in succession, it is not to be seized upon, nor to be split up, nor obstructed, nor any type of disturbance should be caused.

- Ll.18-19. By virtue of the authority of the copper-charter granted by us, let the grantee live, cause to settle, enjoy or cause to be enjoyed. In short let him act as it is desired by him. Nobody should cause any obstruction. So also the sage Vyāsa has said:

- V.2. The highest religious merit results from protecting,

the highest merit of penance (is gained) through its protection, the highest heaven is attained through protection. Therefore protection is more weighty.

- L20. During the augmenting, benevolent and victorious reign, in the year 5, the month of Śrāvaṇa, 15th lunar day of the bright fortnight.
- L.21. In this case the messenger is the record-keeper, the illustrious Bhuvanapāla. This has been written by the writers of legal documents Manna and Śivapa, the son of Devapa.
- L.22. The own sign-manual of the illustrious Āsaṭadeva.

43. LUJ FOUNTAIN INSCRIPTION OF THE REIGN OF JĀSAṬA, DATED ŚĀSTRA SAM. 81

Provenance	: Luj, Sub-Tahsil Pangi, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 202 ff, Plates XXVII, and XXVIII.
Language	: Sanskrit mixed with local dialect.
Script	: Śāradā.
Date	: Śāstra Samvat 81 = A.D. 1105-06, Regnal year 1 of Jāsaṭa.

TEXT¹

1. ओं स्वस्तिः² । सं ८१ । श्रीमहाराज जासठ (ट) प्रथम
वर्ष (र्षे)
2. था (स्था) पितः[*] तत्र काले भाटलौ भटगिरिसुत ।
नागरा । म-
3. हा प्रजा । पलो(रलो)कार्थे(र्थ) वरुणदेव (वः)
था(स्था)पितं (तः) । इदं भोग्य नाना भो-
4. कण समुत्पन्य(न्नम्) पोश(पौष) मासे था(स्था)पितं
इति शुभं ॥ बाढोई कंलोणे
5. सतधर (सूत्रधार) देवपुत्र देव । महाप्रजा । जोद
धानिकं समुत्पन्य (न्नं)
6. मुल (मूल्यं) द्र २०³ [॥*]

TRANSLATION

Ll.1-3. Om. Hail! The year 81. Set up in the first year of the illustrious Mahārāja Jāsaṭa. At that time Nāgarā the son of Bhāṭalau and Bhaṭagiri and the people have set up the god Varuṇa i.e. (the fountain-stone), for the sake of their good in the next world.

Ll. 3-4. This is to be enjoyed. Various enjoyments have

1. From Plate XXVIII, ACS-I
2. This *visarga* is superfluous.
3. It can be read as ३० also.

arisen. Erected in the **month of Pauṣa**. It may be for the good!

Ll. 4-5. The carpenter is *kamlone*. The architect Deva, the son of Deva - - - . The people of the village? The grain that has been collected(?)

L. 6. The price, 20 (or 30) *drammas*.

44. LOH-TIKRI FOUNTAIN INSCRIPTION OF THE REIGN OF JĀSAṬA, DATED 9TH REGNAL YEAR

Provenance	: Loh-Tikri, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 205 ff, Plates XXVII b and XXVIII.
Language	: Incorrect Sanskrit.
Metre	: Verse 1, <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: The Regnal year 9, Jyeṣṭha, 12th lunar-day, Dark-fortnight, lunar-mansion Revatī, Sunday.

TEXT¹

1. ओं स्वस्तिः ॥ संवत् ९
2. प [र*]मभ²ट्टारकर³-महाराजा-
3. धिराज⁴-परमेश्वर-
4. श्रीमद (ज) जासट्ट (ट) देव-
5. राज्ये कुशलीः⁵ ज्येष्ठ
6. व ति द्वादश्यां सूर्यदि-
7. ने रेवत्यां द(न)ज्ञत्रे [१*] गवां
8. कोटि प्रदाणे⁶ (ने) न ग्रह [णे*]
9. सो[म*] सूर्ययो[ः १*] स [म*] तुल्यं फ-
10. लं देवी वरुणं यो (यः) प्र-
11. तिष्ठितं (स्थापयेत्) [॥*] इति शुभं (भम्) [॥*]
12. भट्ट-श्रीज्जज-पौत्र-
13. कोन-सुत-मुशु
14. धुन्वतेण⁷ ए [तत्*]

-
1. From Plate XXVIII, ACS-I.
 2. Vogel, भटा.
 3. This र is superfluous.
 4. After this the letters परज are superfluous hence omitted.
 5. Superfluous.
 6. The engraver engraved द; then changed it into न.
 7. Read वध्वन्वितेन, as suggested by Vogel.

15. तु वनि (णि) क¹-पुत्र [श]-
16. स्य परलोका [र्थम्*]
17. देव[*] स्था[पितः संसा*]
18. र-भय-[भीतेन*] [॥*]

TRANSLATION

- Ll.1-7. Om. Hail! The year 9, during the rule of *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious *Jāsaṭadeva*, on the 12th lunar-day of the dark fortnight of the month of *Jyeṣṭha*, on Sunday, during the lunar-mansion *Revatī*.
- Ll. 7-11. The religious merit that accrues, by the gift of ten million of cows at the eclipse of the moon and the sun, is equal, O goddess, to the religious merit accruing to him who installs *Varuṇa* (a fountain-stone). May it be good for all.
- Ll. 12-18. The god has been installed by *Maṣu*, the son of *Kona*, grandson of the illustrious *Bhaṭṭa-Jjaja*, accompanied by his wife, afraid of the fear of the repeated existence, (and) for the good of the merchant's son..... in the next world.

45. DEVI-RI-KOTHI NĀRĀYAṆA IMAGE INSCRIPTION OF RĀJĀNĀKA NĀGAPĀLA

Provenance	: Devi-ri-kothi, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 206 f, Plate XXIX.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Undated.

TEXT¹

1. ॐ । स्वस्ति [।*] राजानक महा-श्रीन (ना)गपालेन
नारायण-देव [:*] घटापित [।*] सू [त्र]-
2. [धार]- उद-सुत-सुभग (गे)ण (न) घटित [: ।*]
इति शुभः (भम्) [॥*]

TRANSLATION

1. Om. Hail! This image of the god Nārāyaṇa has been caused to be sculptured by the great and illustrious Rājānaka Nāgapāla.
2. It has been sculptured by Subhaga, the son of the architect Uda. May it be for the good of all.

1. From Plate XXIX (lower one), ACS-I.

**46. DEVI-RI-KOTHI FOUNTAIN STONE
INSCRIPTION OF RĀJĀNAKA NĀGAPĀLA,
DATED 17TH REGNAL YEAR OF LALITAVARMAN**

Provenance	: Devi-ri-kothi, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 209 ff. Plate XXX.
Language	: Sanskrit.
Metres	: V.10, <i>Śikhariṇī</i> ; Verses. 11, 14 <i>Upajāti</i> ; Verses 12, 15 <i>Mālinī</i> ; V. 13, <i>Vasantatilakā</i> ; V. 16, <i>Prthvī</i> ; V. 17 <i>Āryā</i> .
Script	: Śāradā.
Date	: Regnal year 17 of Lalitavarman.

TEXT¹

1. U- - - - UUU U यशस्व UU U -
2. U- - - - UUU UU यश्चाटुकविधिं [1*]
विधातुं वा तस्या ऋ प-
3. - रिमितगिरो[ऽ*]लं गुणनिधेः ॥१० ॥
4. तस्यामभूदस्य शुभैकशालो
गुणै-
5. विशालो रिपु-लोक-कालः [1*]
धर्म्यक्रियतोत्पुंसि-
6. त-पापजाल²
-श्री-नागपालो रणसीम्यवालः [॥११ ॥*]
7. [पितरि दिव³]*-मुपेते लोकमस्तोकशोकस्
सपदि पतिवियोगा-
8. [न्मूर्छितां मातरं] स्वाम् [1*]
अनुगमनविधानाद्र वारयामास कृच्छ्रा-
त्स नय-

-
1. From Plate XXX, ACS-I. The first nine verses are completely gone. Portions of the remaining verses are also lost, owing to the damage to the stone.
 2. Vogel gives जल्पः in the printed text. He corrects it to जालः in the f.n.1, ACS-I.
 3. Supplied by Vogel, ASC-I.

9. [विनय-शाली बाल]के नानुजेन ॥१२॥
संज्ञामवाप्य सततं नि-
10. [यतोपवा] स-
तीव्र-व्रतैर्निजतनुं तनुतां नयन्ती ।
वृद्धि नि-
11. [नाय व]रदानमसौ सुतौ च
दीने दयां च मुर-वैरिणि
12. [चैव] भक्तिम् ॥१३॥
तं नागपालं ललित-क्षितीश-
13. श्रकार
[राजानक]शब्द-वाच्यम् [१*]
अकाण्ड-चञ्चल-दण्ड-चण्ड-
दोर्द-
14. [ण्ड-काला]सि-विखण्डितारिम् [॥*] १४ ॥
जवन-पवन-वेल्लल्लोल-कल्लो
15. [लमा] ला-
प्रतिमित-शशिलेखा-चञ्चलं जीवलोकम् [१*]
प्रति-
16. [पदम] बद्धयाचीकरत्सा [५*]थ वल्हा
निजपति-सुकृतार्थं पुष्क-
- [राधा] रमेतम् ॥१५॥
17. शुभैक-कृत-कर्मण ५ [पर वधू] -
18. [विपन्न]र्मणो
वितीर्ण-वहु-भर्मणो [५*]र्थिषु हत [द्विषच्छर्मणः ।]*
19. [श्रीम] ललितवर्मणो मुनि-विधून्मि ते वत्सरे
[प्रशस्तिमकरोदि-]
20. [मां कम]ल-लाञ्छनस्तद्गुरुः ॥१६॥
सन्तो नन्दन्तु [सदा जगद-]
21. पि सुखशालि भवतु सामन्तः [१*]
भुवि जय[तुनागपालस्तो] -
22. [याशय] एष च स्थिरो भवतु ॥ १७ ॥
शास्त्री[ये संवत्सरे]
23. निर्मितेयं प्रशस्तिरिति श्रेयः ॥ घटित - - - - -

24. उद्-सुत स्थापति (स्थपति)—भागराजेणः (न)
 L. 25. भडि त्यगेणः भडि भगीरेण—[॥]

TRANSLATION

- V.10.fame.....
 Or who is competent to accomplish the creation of coaxing words about her who speaks in measured words and is a treasure-house of virtues.
- V.11. Begotten on her, he obtained a son named the illustrious Nāgapāla, the sole abode of grace, great by virtues, the very death to the host of his enemies (and) who wiped out all talk¹ of sin by means of his righteous works, and who was not a novice on the line of battle.
- V.12. After his father had reached, the world of heaven,² he whose grief was ample, and who possessed prudence and humility, prevented with difficulty his mother, who had instantly fainted on account of the separation from her husband, from carrying out her resolve of following him, through the intercession of his younger brother who was a mere child.
- V.13. Having regained consciousness, she, reducing her body to emaciation by the severe vows of sure fasting constantly, but increased her excellent charity, compassion towards the poor and devotion to Kṛṣṇa (lit. the Enemy of Mura) and, brought up her sons.
- V.14. The lord of the earth, Lalitavarman, made that Nāgapāla who had destroyed his enemies by the deadly sword held in his staff-like arm, fierce like the rod Yama (the god of death) flashing suddenly - to be called by the title of *Rājānaka*.
- V.15. And in course of time, that Valhā, having realised

1. This is according to the reading *jalpaḥ*.

2. This is according to the restoration of the text by me.

at every step, that this world of the living is unstable like the digit of the moon reflected in a series of waves, swirling and restless on account of fast wind, caused this cistern to be made, for the religious merit of her husband.

- V.16. This laudatory composition was written by his preceptor, Kamalalāñchana, in the year calculated by the figures indicated by the moon (1) and sages (7) (regnal year 17) of the illustrious Lalitavarman, who has performed good deeds only, whose jest is the calamity of the enemies' wives, who has distributed much gold amongst the suppliants, who has destroyed the happiness of his enemies.
- V.17. May the good ever rejoice, and this world, too, be full of happiness. May the *Sāmanta* Nāgapāla be victorious, and may this reservoir of water be lasting.
- Ll.22-24. In the Śāstra year¹ -- this eulogy has been composed. May it be blessed. Constructed by the architect Bhāgarāja, the son of Udda.
- L.25.by the mason Tyāga, by the mason Bhagīra.....

1. The figure for the year is completely lost. Vogel has supplied 35-36 (?).

47. DEVI-RI-KOTHI COPING STONE INSCRIPTION OF RAṆPĀLA, DATED THE YEAR 2

Provenance	: Devi-ri-Kothi, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph., Vogel, ACS-I, 208, Plate XXIX.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Regnal year 2 Āśvayuja, Dark-fortnight, lunar day 8, Wednesday.

TEXT¹

1. ॐ स्वस्तिः (स्ति) । परमभट्टारक-महा
2. राजाधिराज-परमेश्वरः (र) श्रीमद्रण-
3. पालदेव-विजयराज्ये ।² वर्तमाणे (ने)
4. संवत् २ अश्वयुज व (ब) ति ८ बु (बु) ध-दिणेः (ने) [॥*]

TRANSLATION

1. Om. Hail! In the victorious reign of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious *Raṇapāladeva*, in the current year 2, in the month of Āśvayuja, 8th lunar day of the dark fortnight, on Wednesday.

1. From plate XXIX (top), ACS-I.

2. This mark of punctuation is redundant.

48. SAI FOUNTAIN INSCRIPTION OF THE REIGN OF AJAYAPĀLA

Provenance	: Sai, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 232 ff, Plates XXXIV-XXXV.
Language	: Sanskrit.
Metre	: Verses 1 and 2, <i>Anuṣṭubh</i> .
Date	: Śāstra year 1, Kali year 4270, Caitra, Dark-Fortnight, 10th lunar-day. A.D. 1168-69.

TEXT¹

1. ओम् । शास्त्रीये सम्वत् [१] चैत्रा (त्र) -व ति-दशम्यां
कलि (ले) र्गतं वर्षा(र्षा) णां ४२७० खसितं ४२७३० उभौ
कलिप्रमाणं ४३२००० [१*] परमभट्टारक-महाराजधिराज-
परमेश्वर(र)-श्रीमत (द्)-
2. अजयपालदेव-प्रवर्धमान-कल्याण-विजय-राज्ये संवत् - - - -
श्रीदेवसात्मज-श्रीराजपालेन राणौत्र-श्रीफाहिङ्कर (रे)णे(णा)²
वरुणं (णः) स्थापितं (तः) [॥*]
3. सेतुबंधे परं(रो)धर्म (मौ) ।³ दशगुणं त्वापिस्तथा⁴ ।
कु (कू) [पे*] । शतगुणं प्रोक्तं सहस्रं मठछादने । (॥) १ [॥*]
अयुतं प्रभु (भो) नीरेण⁵ । लक्षं देउ[ल]⁶स्थापने [१*]
कोटिं (टिर) देवप्रतिष्ठाच(यां) ।⁷

-
1. From plate XXXV, ACS-I.
 2. फाहिकरेण Vogel, *ibid.*, 237.
 3. This single mark of punctuation is superfluous.
 4. This *pāda* may be read as दशगुणः वापेस्तथा ।
 5. This mark of punctuation is superfluous.
 6. *Deula* is a vernacularisation in the sense of a temple or its sanctuary only, in Orissa and Bengal. The correct Sanskrit word for a temple is *devarām*.
 7. Superfluous mark of punctuation.

4. अनन्ता (न्तः) पंथास्मारणे । (॥) २ [॥*]
 घटापितं¹ श्री-बालधार- - - - केनः(न) [॥*]
 घटितं श्रीसूत्रधार- - - - बहु- - - - इति शुभ (भम्) [॥*]

TRANSLATION

Ll.1-2 Om. In the Śāstra year 1, on the 10th lunar day of the dark fortnight of the month of Caitra when 4270 years of Kali reckoning have passed, the remaining years of Kali are 427730 - the two making the duration of Kali - age 432000 years.

In the benevolent, prosperous and victorious reign of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious *Ajayapāladeva*, in the year - *Varuṇa* (fountain stone) has been set up by the governor, the illustrious *Phāhīṅkara*, the *Raṇautra*, son of the illustrious *Devasa*.

V.1. The highest religious merit (lies) in constructing a causeway. Ten times of that lies in constructing an artisian well. In (constructing) a well, it is said to be hundred times, and a thousand-fold in building a monastery.²

O Lord! by providing water, the merit is ten thousand-fold; and a lac in establishing a temple. Ten millions in consecrating a deity, and there is endless merit in the construction³ (?) of a road.

Caused to be made by the illustrious Baladhara.....constructed by the architect.....May it be for the good;

1. Read घटितं ।

2. *maṭha-chādane*, has been translated as 'the building of a monastery', the literal meaning of *chādane* 'covering' does not yield good sense. The expression appears to be the result of the influence of local idiom. Even to-day, in Panjabi, building a house is called *ghar chattanā*.

3. *pānthāsmāraṇam* is a ticklish expression. The root √स्म of the 5th class, has, according to V.S. Apte's lexicon, the meaning 'to protect'. Hence, we may render this expression as 'protection of the road' from damage.

49. SALHI FOUNTAIN INSCRIPTION OF RĀJĀ- NAKA LUDRAPĀLA, DATED ŚĀSTRA YEAR 46

Provenance	: Salhi, Sub-Tahsil, Pangi, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 216 ff, Plate XXXII.
Language	: Sanskrit.
Metres	: V.1 <i>Anuṣṭubh</i> ; Vs. 2-3 <i>Puṣpitaḡrā</i> .
Script	: Śāradā.
Date	: Regnal year 27, Śāstra Saṁvat 46, Śrāvaṇa, 13th Lunar-day, bright fortnight, Mūlā lunar-mansion, Sunday.

TEXT¹

1. ओं स्वस्तिः । ओं [1*]

जयति भुवण (न)-कारणं । स्वयं भु (भू)-
जयति पुरन(न्द)[र-न*]न्दनो पु (मु)रारीः (रिः) [1*]
जयति शी (गि) [रि*] सुता-निरुद्ध-दे हो
दुरिता (त)-भय (या) पहार (ह) रो हरश्च देवाः (वः) [॥१ ॥*]
नमस्तुङ्ग-शिरश(श्चु)म्बिः (म्बि)-चन्द्र-चामर-चारवेः (वे) ।
त्रैलोक्या (क्य) नगरारम्भ-मूलः² स्तम्भाय³ प⁴ शंभवे । (॥) [२*]
नमस्ययाकाल कालदेहा महत्रेः अपानदेहपीठायः सिवाय व्यक्तीमुत्तायः⁵
परम-भ-

2. टागरक (ट्टारक)- महाराज[ाधिराज*]-परमेश्वर-श्रीमल्लनलितवर्मदेव- विजय-राज्येः⁶ संवत् २७ शास्त्रीय-संवत् ४६ श्रावण*] शुति १३ रविदिनेः⁶ मूल-नक्षत्रेः तिथि (थौ) त्रयोदश्याः⁶ पाङ्क्त्याम् शेगाण-श्रीकालुक वर्तमानेः⁶ प्रतिहार-श्रीनेणुकः (के) दण्डवासिक (दण्डपाशिक)

1. From Plate XXXII, ACS-I.
2. This *Visarga* is superplous.
3. This *ya* looks more like a *va*.
4. This *pa* is redundant.
5. This verse is horribly corrupted. The correct form is:-
नमस्तस्मै कलान्धत्रे कालन्देह-प्रहारिणे ।
अपान-देश-पीठाय शिवाय व्यक्ती-सूतये । ।
6. This *visarga* is redundant.

- श्चि (श्री) कुतुकः (के) कोष्ठिक-सत्क-सेगाण-शिरिकः (के) सल्लि-
 वासित्¹ राजानक-महा-श्री-लुद्रपाल-सत्क-
 3. मर्या (भार्यया) राज्ञी-श्री-देल्हेन (देल्हया) ।² शिव-लोकार्थे
 विष्णु-परलोक-आरधाणे (आराधनाय) स (स्व)र्गलोक-
 - क्री³डार्थे वरुणदेव [:] स्थापितः⁴ [।*] स्ना (स्न)वण-जलं
 श्रेष्ठ-निर्मल-शीतलः (लं) जश(यशः)-कीर्ति-शुतर्थे
 (शुभार्थ) [।*] इति शुभम् [।*]
 लिखिमिदं कायस्थ सेखेनः⁵ [।*] सूत्रधार-सहजा
 (सहजेन) तथा गगनेन (गगनेन) स्थापितं⁶म् [।*]
 सत्यमेव स्थापितः (तम्) [॥*]

TRANSLATION

1. Om. Hail.
- V.1 Om. Victorious is the Self-existent god (Brahmā) who is the cause of the worlds. Victorious is the Enemy of Mura (Kṛṣṇa) who is the gladdener of the Destroyer of Castles (Indra), and victorious is the god Hara, who removes the fear of evils, and whose body is encompassed by the Mountain's daughter (Pārvatī).
- V.2. Salutation to Śambhu who looks charming with the *chowrie* of the moon which kisses his lofty head; and who is the foundation-pillar for the preparation of the town of the three worlds.
- V.3. Salutation to Śiva, who bears a digit of the moon, who strikes at the body of Kāla, whose seat is the region of the *Apāna*, (and) who is the source of the manifest (world).

-
1. This *t* is redundant
 2. This mark of punctuation is superfluous.
 3. This syllable is engraved with both *i* and *y*
 4. The *anusvāra* is not required.
 5. The *visarga* is superfluous.
 6. The *anusvāra* is superfluous.

- LI.2-3. In the year 27, in the victorious reign of *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious *Lalitavarmadeva*, in the Śāstra year 46, the month of Śrāvaṇa, the 13th lunar day of the bright fortnight, on Sunday, (and) in the Mūlā lunar-mansion - when in Pāṅgati, the illustrious Kāluka is Śegāṇa, the illustrious Nanuka is the *pratihāra*, the illustrious Kuṭuka is *daṇḍapāsika*, and the Śegāṇa Śirika is in charge of the Koṭhī - the wife of the *Rājānaka*, the very illustrious Ludrapāla, of Salhi, the queen, the illustrious Delhā has installed the god Varuṇa (the fountain-stone) for the sake of Śiva's world, for propitiating the other world of Viṣṇu (and) for the sake of sporting in heaven. This flowing is excellent, pure and cool, (and it is for) glory, fame and well-being. May it be for the good. This has been written by the scribe Sekha. It has been set up by the stone mason Sahaja and Gagga - set up indeed!

50. MUL-KIHAR FOUNTAIN INSCRIPTION

Provenance	: Mul-Kihar, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 224 ff, Plate XXXIII.
Language	: Sanskrit - "Very pure and grammatically correct."
Metres	: Verse 2 <i>Śārdūlavikrīḍita</i> ; Verses 3, 4 and 15, <i>Rathoddhatā</i> ; Verses 5,10,12,13,18 and 27 <i>Vasantatilakā</i> ; Verses 6 and 16 <i>Mālinī</i> ; Verses 7,9,14,20 to 24, 26 and 29 <i>Anuṣṭubh</i> ; Verses 8,9 and 30, <i>Upajāti</i> ; Verse 11, <i>Maṇḍakrāntā</i> ; Verses 17 and 25, <i>Śikharinī</i> ; Verse 28 <i>Druta-vilambita</i> .
Script	: Śāradā.
Date	: Damaged.

TEXT¹

1. [ओं स्व] स्तिः (स्ति) । ओं नम [ः*] ----
2. [सं]ज्ञार्थं शरणागतस्य नृपते र्य -- U -- U -
 --- UU - U - U UU --- U -- U -
 --- UU - U - U UU --- U -- U -
3. -- [वैरि]- सुहृज्जनेषु सफल-क्रोध-प्रसा[द] शिशवः [॥*] २ [॥*]
 - U - UUU - न धारय[त्य] U हार-हिमगौर-[सु]द्युतः
 - U - UUU - U - U -- U - UUU - U - U - [॥*] ३ [॥*]
4. [वन्दया]मि मदनं जगत्पतेर्येन दग्धवपुषापि शूलि [नः]
 - U का [न्ति]हरताम U - U -- U - UU वशीकृ[तं मनः][॥*] ४ [॥*]
 -- U - UU U - U U - U --
 -- U -
5. UU U - U U - U --
 [कल्या]ण भृतदु[रि]तेन्धन-वीतिहोत्रस्-
 संसार[सिन्धु]तरणिस्तरणि x क्रियाद्धः [॥*] ५ [॥*]
 कुलिश UUU --- U -- U --
 UU UU

1. From Plate XXXIII, ACS-I.

6. --- U --- स्तनीनाम् [1*]
 विजित विषय भोगे यत्नवैफल्यमापुस्-
 स जयति [रिपुवर्ग] ब्रह्मचारी कुमारः [11*] ६ [11*]
 श्रेयो -----

7. ----- [9*]
 गोत्रे [5*] भवत्काश्यप-संज्ञकस्य
 महामुने [र्गा] ह U - U - U ।
 [रा] जानकाश् श्री [गय] पालकाख्य [:*]
 U - U - - U U - U - U [८ 11*]
 U U U U U - - U
8. सी U U U ण U - प्रियो ।
 यथार्थनामा श्वशुर-पितृ-पक्षोदय-प्रदा [11*] ९ । (11)
 तस्यामजायत सुतश् शुभ-कर्मणो [5*] स्य ।
 - - U - UUU - UU - U - - ।
 - - U -
9. UUU - UU - U - -
 [क्ष]त्र-प्रवीरमिह भूमिभृतां समूहः [11*] १० [11*]
 तस्याप्यासीद्वहुगुण-गणालङ्कृता धर्मपत्नी
 - - - - UUUUU - - U - - U - - [1*]
10. यस्याश् श्रुत्वा विनय-[यशसं] तत्पुत्रो सा [न] सूया-
 स्सी [म] न्तिन्यो धरणि-वलये रूपसौभाग्यमग्रम् [11*] ११ [11*]
 तस्याम् [जायत] U - UU - U - -
 - - U - UUU -
11. UU - भवन्ति [1*]
 - - U ल ५ परमुपेयमि [हस्त] नीनां
 मारव्यथानु [भ]व-भाञ्जि शरीरकाणि [11*] १२ [11*]
 तस्यास्ति शूरमतिरित्यमल-[स्वभावा]
 [पत्नी] U - UUU - UU - U - - ।
12. - - U - UUU - UU यो U यज्ञ
 यज्ञार्तदत्त-वसुधान्न-हिरण्य-वस्त्रा । (11) १३ [11*]

- श्यामलु-लक्ष्मण-गोल्हण-छिन्नु-प्रमुखास्स- U ।
U U U U U U -- U [आत्म]-
 13. [जा] ५ प्रसूतास्तस्या । (॥) १४ [॥*]
 कुन्द-कुड्मल-दती सुमध्यमा
 फुल्ल-पङ्कजमुखी पिक-स्वरा ।
 नीलनीरज-समान-लोचना
 भप्पि केत्यभवद [स्य चात्मजा । (॥) १५] [॥*]
 UUU UUU ---
 14. U -- [सा प्रयाता]
 तृ (त्रि) दशपति-वधूनां रूप-सौभाग्य-वृत्तिं (त्तिम्) ।
 नियतमव[निमाप्ताशा]परित्यज्य जेतुं
 विजित-मनुज-लोका स्वर्ग-भूमि [मवाप । (॥) १६] [॥*]
 U -- --- UUUU
 15. U - न प्रणयिता
 न सत्यं नो -- न च मधुर-वाक्यामृत-रसः ।
 खलस्यैतच्चित्ते निवसति [क]दाचिद् वत विधे-
 [र्यथा] दुष्टा दृष्टान्नयति सम-वृ[त्या] [यमपुरीम् । (॥) १७] [॥*]
 -- U -
 16. UUU - नयनाभिरामा-
 मुत्सङ्गां प्रियतमां जनताभिनन्द्याम् ।
 भर्तुर्व्ययूजदिमां विषम × कृतान्त ५
 पर्वत्ययश्शशिकलामिव [धर्मरश्मेः । (॥) १८] [॥*]
 U - U --
 17. UU - U वो[ऽ*]ग्निस्-
 समान-दु×खानुज-दु×ख-भीरोः ।
 तद्रोदनाम्भस्स्रुति-सिच्यमानश्-
 शनैश्शशाम प्रिय[बा]न्धवस्य । (॥) १९ [॥*]
 जलं हि जीवितं लोके जलमात्मा जलंव[पुः] ।¹
 U U U U U -- U
 18. U U U U व नात्रिका । (॥) २० [॥*]
 मू[र्छा]-श्रम-परीतानां शोकार्तानां विदाहिनाम् ।

1. व[यः] Vogel, *ibid.*, 229.

- तो [य*] काम ७ - - ७ ज्वलन-लुपुष्ट-चेतसाम् । (॥) २१ [॥*]
वियोगिनां रागिनां ७ ७ ७ ७ ७ ७ - ७ - ।
19. ७ ७ [महा-] रौरवश्च महापद्मश्च रौरवः [॥*] [२]२ [॥*]
तप्तवालु[क-सं]ज्ञश्च ७ ७ ७ ७ ७ - ७ - ।
[स त्वस्य] तस्य किं कुर्युर्मनो [ऽ*]न्तर्यस्य शीतलम् [॥*] २३ [॥*]
अ ७ ७ ७ ७ - - ७
20. ७ ७ ७ ७ ७ येन ता ।
येन दत्तेन तृप्यन्ति [सद्यो] लोकास्सनातनाः [॥*] २४ [॥*]
इति श्रु [त्वा] - - ७ ७ ७ ७ ७ - - ७ ७ ७ -
[स्व]मुद्दिश्या[नन्दं] पितरमिह गोगो [ऽ*]स्य त [नयो ।]
७ - - - - ७ ७ ७
21. ७ ७ - [स्वच्छ]-सलिलं
व्यधातोयाधारं सुर-नर-पितृ-प्रीति-जननम् [॥*] २ [५] [॥*]
७ ७ ७ ७ ७ - - ७ ७ ७ ७ ७ मल शू ७ - ।
७ ७ ७ ७ ७ य सिर पञ्च ७ ७ ७
22. - ७ - [॥*] २६ [॥*]
तस्यात्मजेन पितृ-[वाक्यमिव] व्यधायि
तोयाशयो [ऽ*]यमि ७ - ७ ७ - ७ - - [॥*]
यं वीक्ष्य वीक्ष्य ७ ७ - ७ ७ - ७ - -
सृष्टि ७ - ७ ७ ७ - ७ ७
23. - ७ - - [॥*] २७ [॥*]
७ - ७ - ७ ७ कान्वय-नन्दनो
म [हत्तरः] [प्र]तिपा[ल]यति क्षितिम् [॥*]
अज ७ - ७ मुहा ७ ७ - ७ ७
७ ७ ७ - ७ ७ - ७ ७ - ७ - [॥*] २८ [॥*]
24. ७ ७ ७ ७ ७ - - ७ ७ ७ ७ ७ ७ ७ - ७ - ७ - [॥*]
७ ७ ७ ७ ७ - - ७ ७ ७ ७ ७ ७ [विनिर्मितः [॥*] २९] [॥*]
संवत्सरे चण्पक-नामधेय -
पुरी-पते [रर्क] कुलोद्भवस्य ।
- - ७ - - [वि]जयेश्व[रस्य]
25. ७ - ७ - - ७ ७ - ७ - ७ [॥*] ३० [॥*]
- - - तरणजो विबुध-हृत्पटनोल्लसच्छ-द - - -

ABSTRACT

The opening stanza containing the invocation is entirely gone. The second contained an eulogy of the god Śiva whose name only has been preserved. The third verse is totally gone. Stanzas 4 to 6 are in praise of Kāma, the god of love, of Sūrya, and of Kumāra, the god of war. The seventh verse also invoked the blessings of some deity. With the eighth verse begins the genealogical portion. The first *Rājānaka* was Gayāpāla,¹ who belonged to the Kāśyapa *gotra*. Stanzas 9 and 10 refer to his marriage and the birth of a child. Verses 11 and 12 refer to the marriage of Gayāpāla's son, who gets a male child. This grandson of Gayāpāla, married a lady named Śūramati. She is praised in verse 13 for her charities consisting of gifts of land, corn, gold and clothes. Her sons were Śyāmulu, Lakṣmaṇa, Golhaṇa and Chinnu. She also got a daughter named Bhappikā whose beauty is described in verse 15. Verses 16 to 18 describe the lamentations of the relatives of Śūramati, at her demise. Verses 19 to 24 are in praise of water and seem to be quoted from some ancient text. Verse 25 describes the construction of a cistern by a person named Goga whose relationship with Śūramati is not indicated. It may be surmised that Goga is a pet name of her son Golhaṇa. Though the inscription was dated in the regnal year of the king of Chamba, the numerical figure of the date and the king's name are both uncertain. According to Vogel, the King's name appears to be Vijayeśvara, who may be identical with Vijayavarman mentioned in the Chamba *Varṇśāvali*, as the son and successor of Lalitavarman.

1. Vogel has suggested that *Rājānaka* Gayāpāla of this inscription may be identical with *Thakkura* Gayāpāla mentioned by Kalhaṇa in *Rājatarāṅgiṇī*, VIII, 548-9.

51. BHARARA FOUNTAIN INSCRIPTION

Provenance	: Bharara, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 237 ff, Plates XXXIV, and XXXVI.
Language	: Sanskrit - very incorrect.
Metre	: Vs. 1,2, <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: Regnal year 27, Bhādrapada, Amāvasyā, Monday, the lunar mansion Hasta.

TEXT¹

1. ओं स्वस्तिः² ॥ प्रवर्धमाण (न)-कल्याण-श्री-
2. --- वर्मदेव-पाद-विजय-रा-
3. ज्ये वर्तमाने संवत्सरे सप्तविङ्श [ति*]-
4. तमे [ऽ*]ङ्कतः संवत् २७ भाद्रप-
5. द व ति अमावस्यां च³न्द्रदिने
6. हस्त नक्षत्रे भटा(ट्टा)रक-श्री उ-
7. विकात्मज-श्रीमहासेन-भा-
8. र्या-कन्ननि-कार्ये तथा स्वयं
9. कार्य महससुत-श्री-ख---स्थेन
10. पितुः[*] मातुः[*] सम्भक्तेन (सम-भक्तेन ?) परलोका-
11. र्थं वरुणदेव[*] स्थापितं (तः) । (॥)
न च
12. वरुणात्परं (रो) देवं (वः) न च वरुणा-
13. त्परं तपं (पः) [१*]
न च वरुणात्परं (रो) धर्मं (र्मसु)-
14. त्रिषु लोकेषु विश्रुतं (तम्) । (॥) [१*]
गवां कोटि-प्र-
15. दानेन ग्रहण (णे) सोमस्सू (सू) र्ययोः ।
सम्-

1

1. From Plate XXXVI, in ACS-I.
2. This *visarga* is superfluous.
3. The *anusvāra* is superfluous.

- . [तुल्यं फलं] देवि । वरुणं यः प्रति
 17. ष्टयेत्¹ [॥*] [२*]
 मि (इ) ति श्रेयो [ऽ*]स्तुः (स्तु) [1*] घट (टि)-
 18. ज (तं) - - - - - नीलकेन [॥*]

TRANSLATION

- Ll.1-11 Om. Hail! In the augmenting, benevolent and victorious reign of the feet of the illustrious [-?] varmadeva, in the year 27, in figures 27, on Monday, the 15th lunar day of the dark fortnight of the month of Bhādrapada, during the lunar-mansion Hasta, the illustrious Kha - the son of Mahāsa (Mahāsenā?) who is equally devoted to his father and mother has set up this fountain-stone (lit. god Varuṇa) as a pious act for the sake of Kannani, the wife of the illustrious Mahāsenā, son of the illustrious *Bhaṭṭāraka* Uvika, as well as for his own sake, for the good in the next-world.
- V.1. There is no god higher than Varuṇa, nor there is any higher penance than (setting up) Varuṇa. There is no religious merit, heard of in the three worlds, (which may be) higher than the merit of setting up Varuṇa.
- V.2. O goddess² he who may install Varuṇa (fountain-stone), his merit is equal to that of the gift of ten million of cows at the time of the eclipse of the moon and the sun.
- L.7 May it be for the good. Constructed by - Nīlaka.

1. Read प्रतिष्ठापयेत् ।

2. The verse is being addressed to Pārvatī by Śiva. The word *devi* with a short *i* is in the vocative case and is correctly , written with the short medial vowel *i*.

52. BASUA FOUNTAIN INSCRIPTION

Provenance	: Basua, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 239, Plates XXXV and XXXVII C.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Lost.

TEXT¹

1. परमभट्टारक-महाराजाधिराज-----देव-कल्याण
[विजय-राज्ये]-----वरुणः थापितः (स्थापितः) ॥

1. As remarked by Vogel, the letters are so badly shaped that it is impossible to make out an intelligible text. The record evidently pertains to the construction of a fountain spout. Vogel remarks, "The first line seems to commence with *parama-bhaṭṭāraka-mahārājādhirāja*. The next five *akṣaras* must represent the Rājā's name, the second part of which is possibly *deva*. Then follows the word *Kalyāṇa* after which we expect *rājye*. The word *Varuṇa* in the same line is still legible and is apparently followed by the past participle *thāpitaḥ* (for *sthāpitaḥ*). The remainder of the inscription is illegible. It does not seem to contain any date." ACS-I, 239.

53. BATRUNDI FOUNTAIN INSCRIPTION

Provenance	: Batrundi, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 239f, Plates XXXVII D and XXXVIII.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Lost.

TEXT

1. पर्म (रम) भ[ट्टारक]-
2. महाराजा[धिरा]-
3. [ज-परमेश्वर]-
4. श्री.....
5.विजय [रा]
6. ज्ये संवत् ७
7.श्री -ज्व
- 8-10.
11.कहु तथा
12. ----रुक
13.न
14.त्त
15.वा.....

TRANSLATION

In the victorious reign of the *Paramabhaṭṭāraka Mahārājādhirāja*, *Parameśvara*, the illustrious.....the year 7.....

54. NAL FOUNTAIN INSCRIPTION

Provenance	: Nal, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 240 ff, Plate XXXV.
Script	: Śāradā.
Date	: Lost.

TEXT¹

1. --देव ।² प्रवर्धमान-कल्याण विजय-राज्ये
2. वङ्गशे प्रती(ति)हार मुहुणक ।² वप्य (?) दाक
भोगिक³ राणे
3. थ ।² तथा दन्निकख— शुभे घटितं—

NOTE

This inscription is too fragmentary to admit a continuous translation. Of the king's name in the first line only the last part *deva* has been left. This is followed by the usual expression (प्रवर्धमान-कल्याण-विजयराज्ये) (the augmenting victorious reign). In the second line there is mention of a door-keeper whose name appears to be Muhuṇaka; and of a Baron (*Rāṇā*) who is said to be a *Bhogika*, i.e. a *jāgīrdār*.

-
1. From Plate XXXV, ACS-I.
 2. These punctuation marks are superfluous.
 3. Vogel reads भागिक ACS-I, 241. But the flat horizontal mark at the top is clearly for *o* (See plate XXXV).

55. SIYA-DUDHAR FOUNTAIN INSCRIPTION

Provenance	: Siya-Dudhar, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 242 f. Plate XXXVI.
Language	: Sanskrit.
Script	: Śāradā.

TEXT¹

1. भट्टलुद्रोक-प्रो (प्रपौ)त्र ध-
2. ण सी (सि)ह[देव] पो² (पौ)त्र-फि-
3. रि [पुत्रेण*] गोगदेवसी (सि)ह(हे)[न³*] भ्रातृ-
4. त्याग-त⁴स्यार्थे (र्थ) वरु[णः*] कृ-
5. तं (तः) संसारभयभीतेन व-
6. रूणदेव[*] स्थापितं(तः) [॥*]
7. इति शुभं (भम्) ॥

TRANSLATION

- Ll.1-7. Gogadevasimha, son of Phiri, grandson of Dhanasimhadeva, and great-grandson of *Bhaṭṭa* Ludroka, built the (god) Varuṇa (fountain-head) for the sake of his brother Tyāga. Being afraid of the recurrence of existence, (he) has built the god Varuṇa (fountain-head). May this be for the good.

-
1. From Plate XXXVI, in Vogel, ACS-I.
 2. The sign for medial *o* is clear. The intended word therefore is *pautra*, and not *putra*.
 3. I take Gogadevasimha as one name, whereas Vogel takes this as three-Goga, Deva and Simha. he takes Phiri as the fourth. But Dhanadevasimha being the grandfather I take Phiri as the father, and his son who actually constructed the fountain was Gogadevasimha.
 4. This *ta* is redundant. The text should be त्यागस्यार्थम्।

56. MANGALOA FOUNTAIN INSCRIPTION

Provenance	: Mangaloe, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 243, Plate XXXVI.
Language	: Sanskrit.
Metre	: <i>Anuṣṭubh</i> in both verses.
Script	: Śāradā.
Date	: Lost.

TEXT¹

1. ----- [त]
2. [अ*]स्थिरं जीवितं
3. अस्थिर धण जौवणं अस्थि-
4. रं पुत्रदाराणां धर्म-कीर्ति जश
5. स्थिरं ॥ [१*] गवां कोटि-प्रदानेण
6. ग्रहणे सोमसूर्ययोः समतुल्यं
7. देवी वरुणं य प्रतिष्ठत । [२*]

CORRECTED TEXT

1. -----[त]
2. अस्थिरं जीवितं [लोके*]
3. अस्थिरं धनयौवनम् [१*] अस्थि-
4. रं पुत्रदाराश्च धर्मकीर्ति-यशः
5. स्थिरम् [॥*] [१*] गवां कोटि-प्रदानेन
6. ग्रहणे सोमसूर्ययोः समतुल्यं [फलं*]
7. देवि वरुणं यः
प्रतिष्ठापयेत् ॥

TRANSLATION

- V.1. Unstable is life in this world, unstable are wealth and youth. And the progeny and wives are unstable. But righteousness, glory and fame are stable.
- V.2. He who erects Varuṇa (fountain-head) obtains the merit equal to that of the gift of ten million of cows on the occasion of the eclipse of the moon and the sun.

1. From plate XXXVI, ACS-I.

57. BENTO-PUHALI FOUNTAIN INSCRIPTION

Provenance	:	Bento (a shepherd station), 2 miles from Kilar, Pangi Sub-Tahsil, District Chamba, Himachal Pradesh.
Reference	:	J.Ph. Vogel, ACS-I, 244, Plate XXXVI.
Language	:	Sanskrit.
Script	:	Śāradā.
Date	:	Lost. It mentions the reign of Lalitvarman, A.D. 1143 to 1175.

TEXT¹

1. ॐ स्वस्ति ॥ ॐ न-
2. मो ग [ण] पतये
3. नमः [॥*] ॐ श्री-पर्म (रम)-
4. पूज्या (ज्य) पर्म (रम) वि[ज*]य-क-
5. ल्य (ल्या)[ण*] [रा*]ज्ये पर्म (रम) -भटा (ट्टा)-
6. रि (र) क-महाराजा-
7. [धिरा]ज-परमे-
8. श (श्च) र-वधर्म (वर्धमान) कन्य(ल्या)[ण*]
9. चमात् नशरे (संम्वत्सरे ?)
10. ने विजय-क-
11. ल्य (ल्या) न (ण) लल्लि (लि) तदे-
12. व पङ्गत्य-म-
13. ण्डले श्री शेणा-(शेगाण ?)
14. फिरिक-सुत (ते) न ल (?) [॥*]

TRANSLATION

Om Hail! Om Salutation to Gaṇapati - Salutation! Om. In the most worshipful, most victorious, (and) benevolent reign of the *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious **Lalitavarmadeva**, in the augmenting and auspicious year (?) in the *Pāṅgati maṇḍala*, the illustrious Śegāṇa, the son of Phirika.....(?)

1. From Plate XXXVI, ACS-I.

58. SUKOI FOUNTAIN INSCRIPTION

Provenance	: Sukoi, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 244-45, Plate XXXVI.
Language	: Sanskrit.
Metre	: Verse 1, <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: Undated.

TEXT¹

1. [ज ?] णाक-पौत्र-ह
2. र्या (?) हसिकेन ।
3. सचिकेन । पर-
4. [लोकार्थं वरु]ण-देव (वः) स्थापितं (तः) [।*]
5. [ग]वां कोटि-प्रदाने (ने)
6. [ग्रहणे*] सूर्य-सोमयोः । सम-
7. [तुल्यं फलं*] देवी (वि) । वरुण[:*] ये-
8. [न स्थापितः*] [१*] इति शुभं (भम्) [॥*]

TRANSLATION

The god Varuṇa (i.e. fountain stone) was set up by Sacika and Hasika (?) the grandsons of.... O goddess, he who sets up a fountain stone gains religious merit equal to the gift of ten million cows at the eclipse of the sun and the moon. May it be for the good!

1. From Plate XXXVI, ACS-I.

59. BHATKARA FOUNTAIN INSCRIPTION

Provenance	: Bhatkara hamlet, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 245-46, Plate XXXVIII.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Undated.

TEXT¹

1. ----- सुत-धण (ने)-
2. पर्म (रम)- महात्मना
3. स्थापितं वरुणं² [॥*]
4. तेन संसार-भय-
5. भीरुणा भार्या-धणे (ने)
6. ण (न) [॥*] सं (?)

TRANSLATION

By the most noble Dhana, son of - The god Varuṇa (i.e. the fountain-stone) has been set up. It has been set up by him, afraid of the danger of repeated existence, with the money provided by his wife (?).

1. From Plate XXXVIII, ACS-I.

2. Read स्थापितो वरुणः।

60. HUNDAN FOUNTAIN INSCRIPTION

Provenance	: Hundan, Sub-Tahsil Pangi, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 246-47, Plate XXXVIII.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Regnal year 4, Bright Fortnight, Summer Season, Āṣāḍha, Thursday.

TEXT¹

1. ॐ [१*] स्वस्ति । ॐ [१*] श्री-सालिविक्रम-महाद्युति-
विज-
2. राज्ये । संवत् तुर्थे सित ५ पक्ष रितौ थ
ग्रि
3. ष्मे श्री शाढ मासे गुरुवरे मजडुर च । सं

CORRECTED TEXT

1. ॐ [१*] स्वस्ति । ॐ [१*] श्रीसालिविक्रम² महाद्युति विज-
2. य-राज्ये संवत् चतुर्थे सिते पक्षे जटतौ ग्री-
3. ष्मे । आषाढ मासे गुरुवारे मज डुर च । सं(?)

TRANSLATION

Om. Hail! Om. In the victorious reign of the illustrious Sālīvikrama of great splendour, in the year 4, bright fortnight, the Summer season, in the auspicious month of Āṣāḍha, on Thursday

1. From Plate XXXVIII, ACS-I.

2. It appears to be a common man's mistaken form of Sāhilavarman.

61. SAHO STONE IMAGE INSCRIPTION

Provenance	: Saho, Tahsil Chaurah, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, <i>ASIAR</i> , 1904-05, 109; <i>ACS-I</i> , 248-49, Plates XXXIX and XL.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Regnal year 6 of a king whose name is lost.

TEXT¹

1. ---- [परम] भट्टारक-महाराजाधिराज-परमेश्वर----
2. ----- [राज्ये] संवत् (त्) ६ ----
3. ----[निक] श्री उकुकाणेन उकुकाण-स्वामी-प्रति-
4. [मा प्रति]ष्ठिता (प्रतिष्ठापिता) रुद्रसहिता ॥

TRANSLATION

In the regnal year 6 of *Paramabhaṭṭāraka Mahārājādhirāja, Parameśvara*. This image of (Viṣṇu) Ukukāṇasvāmin accompanied by that of Rudra has been installed by the illustrious Ukukāṇa.

1. From Plate XXXIX, ACS-I

62. GHUMSAL ŚIVĀLAYA INSCRIPTION

Provenance	: Ghumsal hamlet, Sub-Tahsil Brahmaur, District Chamba, Himachal Pradesh.
References	: J.Ph. Vogel, ACS-I, 247-8, Plate XXXVIII.
Language	: Sanskrit - very corrupt.
Script	: Śāradā.
Date	: Undated.

TEXT¹

1. [ऊँ] श्री-पजि अणि ककदेव-स्थन²
2. करीतव्य³ सु (सू)त्रधारे [ण] पजु गंग (गे) [न*] [॥*]

TRANSLATION

The Shrine of the illustrious Paji and Kukudeva, constructed by the architects Paju and Gaṅga.

-
1. Plate XXXVIII, ACS-I
 2. Read स्थानम् ।
 3. Read कृतम् ।

63. MARKULA IMAGE INSCRIPTION

Provenance	: Village Udaipur (Markula), Sub-Tahsil Pangi, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 249-51, Plate XL.
Language	: Sanskrit and Vernacular idiom mixed together.
Script	: Devāṣeṣa.
Date	: In line 5 there is a numerical figure 4645 which obviously stands for a date although there is no word like <i>Samvat</i> , which may indicate that it belongs to some era. Vogel thought that it is preceded by a <i>sa</i> . But that belongs to the word <i>Sahasa</i> . However, this figure must be a date. If referred to the Kali era, it will give us A.D. 1543 and if referred to the Śāstra era, it will yield the date A.D. 1569-70. Both the Kali and the Śāstra eras have been used in the inscriptions of Himachal Pradesh.

TEXT¹

1. ॐ [1*] ठकुर मह (हा) श्री-हीमपालन ।
श्रीमहादेव (वी) मर्कुल (ला) उदी-
2. पिनुः पुत्र पौत्रेण सर्वकाले तिष्ठति देवः
श्री (श्रे) यो भवति ।
3. तं म शुभं कृत्र (तम् ?)
4. श्रीकश्मीर-यदवन्त (?) मार-निरुहण मर्कुल (ला) देवि (वी)
उपनि [॥*]
5. ॐ [1*] स्वस्तिः² ॥ अस्य देवती री रि मूल्य घटापने
दीसहस³ [1*] ४६४५

1. From Plate XL, ACS-I.

2. This Visarga is superfluous.

3. Vogel thinks there is another *sa* after this which stands for *सम्बत्* preceding the numerical figure.

6. सोमडिराष्ट्र¹ भद्रावकाषपुरी पञ्चमाणक²
जीणकेन घटिता [॥*]

TRANSLATION

- Ll.1-3. Om. By the most illustrious Ṭhakura Hīmapāla,³ son and grandson of ?, The great goddess Markulā,⁴ stands established for all time. The good results from this. This auspicious act has been performed.
- L.4. This line is unintelligible except for the word Kaśmīra.
- Ll.5-6. Om. Hail ! The cost of constructing the image of this goddess is two thousand. 4645. This has been sculptured by Jīṇaka, hailing from Bhadrāvakaśapurī, in the Saumaṭika country.

-
1. This appears to be a corrupt form of सौमटिकराष्ट्र.
 2. पञ्चमाणक, Vogel, ACS-I, 251, but the lower subscript letter in the plate is clearly *ja*.
 3. The correct name may be either Hīmapāla, or Hemapāla.
 4. The goddess Markulā, as appears from the brass image, is evidently Mahiṣāsūramardīnī. Vogel has described the idol as follows : "an ugly brass statuette with eyes of silver, 2' high including the pedestal. It represents the goddess standing on a prostrated Buffalow demon (Mahiṣāsura) whom she pierces with her trident. On his body the heads and paws of no less than three lions are visible which are evidently assisting the goddess in destroying the Asura". Vogel further adds, that A.H. Francke informed him, that the Buddhists of Lahul worship the goddess of Markulā as rDo-rje-phag-mo (Skt. Vajravārāhī) ACS-I, 249.

64. HARSAR ŚIVA IMAGE INSCRIPTION

Provenance	: Village Harsar, sub-Tahsil Brahmaur, District Chamba, Himachal Pradesh.
Reference	: J.Ph. Vogel, ACS-I, 251, Plates XXXIX and XL.
Language	: Pahārī.
Script	: Late Śāradā.
Date	: Śāstra year 58, Jyeṣṭha, 14th Solar-day.

TEXT¹

1. ॐ [१*] श्री-संवते (त्सरे) ५८ जष्ट (ज्येष्ठ)
प्रविष्ट १४ भगस्याणी नथुरे पुत्र गंगु-
2. ए तथा किसनुए ।² एह महादेव अडसरे
थाप्या [१*]

TRANSLATION

Om. In the auspicious year 58, the 4th of Jyeṣṭha, Gaṅgu and Kisnu, sons of Nathu Bhagasyāni, have installed this god Mahādeva at Aḍasara.³

1. From Plate XL, ACS-I.
2. This punctuation marks is superfluous.
3. This may be modern Harsar.

65. BRAHMAUR ROCK TIBETAN INSCRIPTION

Provenance	:	Brahmaur, District Chamba, Himachal Pradesh.
Reference	:	J.Ph. Vogel., ACS-I, 252 ff, Fig.30.
Language	:	Tibetan.
Script	:	Post-Gupta Brāhmī.
Date	:	Undated.

TEXT¹

1. ख्यङ पो जो नु पकग्स ब [स]

TRANSLATION

The august younger prince of the Garuḍa Lords.²

1. From Fig. No.30, ACS-I, 253.

2. Vogel has reproduced in his ACS-I, a note from A.H. Francke which we reproduce, partly;

"A noble family called "Garuḍa Lords" is still in existence in the neighbourhood of Shigartse or Gyangtse, as I am told. They derive their name from the figure of a Garuḍa on a rock in the vicinity of their castle".

66. GUROLI PLATE OF VAIRASIVARMAN, V.S. 1387

Provenance	: Village Guroli in Gudyal Pargana, District Chamba, Himachal Pradesh.
References	: B. Ch. Chhabra, ACS-II, 21 f, Plate I A.
Language	: Sanskrit in the first 7 lines, the rest in Chambyālī.
Metre	: V.1, Anuṣṭubh.
Script	: Devāśeṣa
Date	: Vikram Samvat 1387, Śāstra year 6 Kārttika, 12th lunar day, bright fortnight, A.D. 1330.

TEXT¹

श्री-वैरा
सीवर्म

आग्य (ज्ञा)

1. ओं. स्वस्तिः² ॥ श्री-शस्त्र-संवत्सरे ६ श्री-[म]न्त्रपति-
विक्रमादित्यस्य १३८७ ।
2. कर्तिक मशे शुक्ले पक्षे तिथौ द्व³दश्यां । श्री-चंपकपुरी
वास्तव्य । श्री-पर-
3. मदेवतार्चनिय । परम गुरु । परम-पुरुषोत्तम । परम-वेष्णवः ।
परम-
4. श्रेष्ठ । सूर्यवंश-प्रदिपकः । चक्रवरति
श्री-परमभट्टरक श्री-महरजाधिर-
5. ज-श्री-वैरसीवर्मदेव-विजय-सम्रजे । अत्र श्री-
कृष्ण-प्रीतयै । श्वघक्ष-
6. यथे । गुरोलि नम ग्रमं । कश्यप-गोत्रय माणकशर्मणे
ब्रह्मणयः
7. यदत्र ॥ तत्र सिमा [*] पुर्व दिशि गिरोली बड़े बग पिचो
ढलदे कुणहले

1. From Plate I-A in B.Ch. Chhabra, ACS-II.

2. This *visarga* is superfluous.

3. This letter has been left out by B. Ch. Chhabra in his transcript, ACS-II, 21. See Plate I.

8. खुंवे तए बिड औरो । तथ कलटि रे ढिह्ये तए बहि
ये श्यले शपड-पी-
9. चो शुकुरैह बैहि ख्यरो ॥ लश्यलि पिचो ।
हल्यणा गोर पिचो ॥ दख-
10. ण-दिशि हल्यणा रि नलि मिलदे पणि तये ॥ पछम-दिशि बडे
11. नल ख्यर धुरे धुरः ॥ उत्तर-दिशि थणेडे रि नलि ख्यर
बडे नल कने थल-
12. दे तये । मणोगे रे गोर ह्यठ फगुडुल पणी तय छौएरी कुह ॥
13. एह शिम प्रमण श्री-दिवणे रणीक जोग दिति ॥
होर से उच
14. करी तथ दण जगत होरे धर त्रीणी श्री-दीवण
मणिक जोग छ-
15. डी । जे अगर एन्ह बहारे पुत्र पोत्रे भोन
तिह एह भुगतणी
16. जे अगर श्री-दिवाणे रे वंशेर होई एष धर्म करगा
17. श्रि गउ ब्रह्मण राछी अट्टेरक---श्री-मत्री-पीत्री
18. खतकर---श्री-देवणे नीमत मणीके रे अथः
19. चंबे पुत्र लगेत श्री-देवणे रजी भोए शशण दित
20. स्वदतं परद[त वा]यो हरेच्च वशुंधरा ॥ षष्ठिवर्ष शशणी
21. वृष्ट्यं जयते कृमी । लिषितं श्री-मिर्द पंडित अनं (त

(CORRECTED SANSKRIT PORTION - LINES 1-7)

1. ॐ स्वस्ति ॥ श्री-शास्त्रे संवत्सरे ६ श्रीमन्नृपति विक्रमादित्यस्य
१३८७
2. कार्तिकमासे शुक्ले पक्षे तिथौ द्वादश्यां श्री-चम्पकपुरि-
वास्तव्य-श्री-पर-
3. म-देवतार्चनीय - परमगुरु-परमपुरुषोत्तम परमवैष्णव-परम-
4. श्रेष्ठ-सूर्यवंशप्रदीपक-चक्रवर्ति-श्री-परभट्टारक-श्रीमहाराजाधिरा-
5. ज-श्रीवैरसीवर्मदेवविजयराज्ये अत्र श्रीकृष्ण प्रीतये स्वाघक्ष-
6. यार्थे गुरोलिग्राहः काश्यपगोत्राय मणिनाक-शर्मणे ब्राह्मणाय
7. प्रदत्तः ॥

(THE IMPRECATORY VERSE IN LINES 20-21)

स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
षष्ठिवर्षसहस्राणि विष्टायां जायते कृमिः ॥

TRANSLATION

Seal: The order of the illustrious Vairasivarman

- 1-5. Om. Hail! In the Śāstra year 6, (in the year) 1387 of the illustrious king Vikramāditya, in the month of Kārttika, on the 12th lunar day of the bright fortnight, in the victorious imperial rule of the illustrious *Mahārājādhirāja*, the supreme lord, *Vairasivarmadeva*, residing at the illustrious city of **Champaka**, who is worthy of worship like the highest deity, who is the greatest preceptor, the highest amongst men of excellence, the most devout worshipper of Viṣṇu, the most exalted, the light of the Solar race, the paramount sovereign (orders thus):
- 5-7. Here, for the propitiation of Lord Kṛṣṇa (and) for the destruction of (my) own sins, the village named Guroli¹, has been given to the Brāhmaṇa Maṇikaśarman of the kāśyapa gotra.
- 7-15. In this behalf the boundaries are : On the east behind the large field of Guroli upto the sloping Kuṇhala field, inwards from the ridge, as far as the mound with the small k'lai tree, behind the upper cliff of Śyala, within the Śukaraihla ridge, behind Laśyali, behind the footpath of Halyaṇā; on the south, right upto the current of the brooklet of Halyaṇā; on the west inwards from (and) along the larger brook; on the north inwards from the brooklet of Thaṇḍā, as far as Thlada at the bank of the larger brook, below the footpath of Maṇoga,² upto the Phaguḍula water, the watercourse issuing from the waterfall. With the boundaries thus authenticated this (iand) has been granted by the King to Maṇika. Besides the king has granted immunity to Maṇika, from personal service, forced

1. It is the present-day village of the same name in Gudyal Pargana.
 2. The village with this name still exists in Gudyal Pargana.

labour, *dana*, toll and dues for grazing (his goats etc.) on the hills.

Ll.15-18. In future the sons and grandsons of this Brāhmaṇa shall enjoy this (grant). The descendants of the king shall protect this religious gift. The cow and Brāhmaṇa are witnesses.....The illustrious father and mother.....for the sake of the king.....for Maṇika.

L.19 The King, having been pleased, made this grant.

L.20 The verse *svadattam* etc. is incorrectly quoted.

L.21 This has been written by the illustrious Paṇḍita Ananta.

67. MHESA PLATE OF BHOṬAVARMAN; ŚAKA YEAR 1318

Provenance	: Village Mhesa, Pargana Lilh, Tahsil and District Chamba, Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 23 ff. Plate I B.
Language	: Sanskrit in the first six lines, and lines 10 and 11, the rest is Chambyālī.
Metre	: Anuṣṭubh in V.I.
Script	: The seal in Devanāgarī, the rest in Devāśeṣa.
Date	: Śaka year 1318, Śāstra Saṁvat 73, Kārttika, Bright Fortnight, Pūrṇamāsī.

TEXT¹

श्री भो- ट वर्म

1. [ओं स्वा]स्ति शास्त्र संवत् ७३ शाक संवत् १३१८ कर्तिकमसे
2. [शुक]ले पछे पूर्णम्ययं तिथउ श्रीचंपकपुरिवस्तव्य श्रीपरम-
3. देवता श्ररचनीयः परमगुरु परमसृष्ट श्रीसूर्यवंशप्रदि-
4. पक चक्रवर्ति श्री परम भट्टर्क श्रीमहरजधीर्ज श्री भोटवर्मवि-
5. जय सं[म]जे [श्री] कृष्णपृतए श्वधक्षर्ये । लिह्मंडले भैशनम
6. न ग्रमं [वशीष्ठ] गोत्रय बिर्मशर्मणे ब्रह्मणय [तुभ्यमह] [॥*] तत्रशीम
7. पूर्वदिशि शुदोर घोडतए । द[ख]णधी पोहुल तए । पछम
8. दीश मकोली छो तए । उत्तर दीश शिघ बीड तए । एह शी-
9. म पए श्री देवण गंगए उप्र बिर्म जोग दीती एह जोग शब का
10. छड्य ॥ अधो द्वादश जन्मनी दश जन्मनि शुकर । कुशटीज-
11. न्म शहश्रणी भुमीदनप्रहरक [॥*] लिखीतं पंडित
12. अगस्तिः । उकीरीतं ठठर रुपुणु । [॥]

CORRECTED TEXT - LINES 1-6

1. [ओं स्वा]स्ति । शास्त्रसंवत् ७३ शाकसंवत् १३१८ कार्तिक मासे
2. शुक्ले पक्षे पूर्णिमायां तिथौ श्री चम्पकपुरिवास्तव्यश्रीपरम-
3. देवतार्चनीय-परमगुरु-परमश्रेष्ठ-श्रीसूर्यवंश प्रदी-
4. पक चक्रवर्ति श्रीपरमभट्टारक श्रीमहाराजाधिराज-श्रीभोटवर्म-वि-

1. From Plate I B in ACS-II. B. Ch. Chhabra.

5. जय साम्राज्ये श्रीकृष्ण प्रीतये स्वाघक्षयार्थे लिहमण्डले भैशनाम-
6. ग्रामो वसिष्ठगोत्राय बिर्मशर्मणे ब्राह्मणाय प्रदत्त¹: ॥

LINES 10-11

10. श्रन्धो द्वादश-जन्मानि दश-जन्मानि शूकरः ।
कुष्ठी-ज-
11. न्मसहस्राणि भूमिदानापहारकः ॥ [१*]

TRANSLATION

- Ll.1-4 Om. Hail! in the Śāstra year 73, the Śaka year 1318, in the month of Kārttika, the bright fortnight, on the full-moon day; during the victorious imperial rule of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Bhoṭavarman*, residing at the splendid city of *Champaka*, who is to be worshipped like a glorious supreme deity, the highest preceptor, the most-excellent one, the illustrious lamp of the Solar dynasty, the paramount ruler:
- Ll.5-6 For propitiating Lord Kṛṣṇa, (and) for the annihilation of (his) own sins, the village named *Bhaiśā*² in the *Lihla*³ division, has been granted to the *Brāhmaṇa Birmaśarman* of the *Vasiṣṭha* gotra.
- Ll.6-8 In this respect, the boundaries are specified as under.* In the east as far as the rock of the village *Śudora*;⁴ in the south upto the Village *Pohrula*;⁵ in the west as far as the *Makoli*⁶ water-fall; in the north up to the *Simha* ridge.

-
1. In the original we have तुभ्यमहं which is part of the actual sentence uttered by the donor. However as pointed out by Chhabra, this wording has no place in the grant and should be replaced by an expression meaning, "has been granted."
2. This is the present day village *Mhesa*, the find-spot of the copper-plate.
3. *Lihla maṇḍala* is identical with *Lilh Pargaṇā*.
4. It is now known as *Sundaur*.
5. *Pohrula* is now *Paṛḥaula*.
6. It still bears this name.

- Ll.9-10 The king has bestowed this land upto the boundaries as specified, to Birm, at the Ganges. He has been exempted from payment of all dues.
- Ll.10-11 One who takes away a land-grant (shall become) blind for twelve lives, a hog for ten lives, and a leper for thousands of lives.
- Ll.11-12 Written by Paṇḍita Agasti. Engraved by the brazier, Rupuṇu.

68. JUNGRAR PLATE OF BHOṬAVARMAN

Provenance	: Village Jungrar, Tahsil Chaurah, District Chamba, Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 30 ff, plate III.
Language	: Sanskrit, mixed with Chambyālī.
Script	: Devāśeṣa.
Date	: Undated.

TEXT¹

1. ओं स्वस्ति ॥ ओं नमो गणाधिपतये । श्री चण्पकवासत् परमब्रह्मण्यो
2. देवद्विजपूजनाभिरते दीनान्धकृपणशरणागतानाथवत्सल य-
3. शप्रकाशिता उदयशैल] मित्रमण्डलस्य उत्पतकेतुरहितजनस्य
4. रोहण रोचिष्णुरत्नसंदयस्य प्रथमपृथासूनु सत्ये भीम पोरक्रमे अर्जनः
5. चरिते कर्ण त्यागे विदुरो बुद्धिविभवे मातृपितृपादाभक्ति भवननु-
6. कृतरामचन्द्रचरितः परमभट्टारक महाराजधिराज श्रीमत् मणिक्य-
7. वर्मपदनुध्यइ । परमभट्टारिकया महाराज्ञी श्रीजुन्यरदेव्य कुक्षि-
8. क्षीरोद जन्मकृतकल्पतरु महाराज श्री भोटवर्मदेव कुशली चतु-
9. राह मण्डले कोष्ठग्राहरमध्यात् जुंगुरारग्रामात् पूर्वस्यं दिश थ
10. ति सीम । पश्चिमस्यां दिशि खल्याल सीम । दक्षिणस्यां दिशि रुगुडा (डुआ) बं-
11. ज सीम । उत्तरस्यां दिशि कुटनालि सीम । गैणणि अहिडा मुषे
12. डा घराट । स्वसीमा । त्रिणगोयूथो गोचर पर्यंतं मखिलं पखि-
13. लं । ग्रहशाकवाटिकावृक्ष अरामसहितं य[द*]त्र लग्यमा[न*]मस्ति
14. त सर्व । कशपगोत्राय सुजन । पुत्रय । वदिनाम्ने अचन्द्रर्क श-
15. सने संप्रदतम् । दाययटे ४ शाघस्त्रीई । राए लेणे
16. लिखितं मिदं पण्डिते अगस्ती । उकीरितं ठठार रुपुणु । इति शुभम्
17. श्रीमद्भोटवर्मदेवस्वहस्तः [॥*]

CORRECTED TEXT (1-9, 12-15)

1. ओं स्वस्ति । ओं नमो गणाधिपतये । श्रीचम्पकवासकात् परमब्रह्मण्यो
2. देवद्विजपूजनाभिरतो दीनान्धकृपणशरणागतानाथवत्सलो य-
3. शः प्रकाशित उदयशैलो मित्रमण्डलस्य, उत्पातकेतुरहितजनस्य
4. रोहणो रोचिष्णुरत्नसंचयस्य प्रथमपृथासूनुः सत्ये भीमः पराक्रमे अर्जुनः
5. चरिते कर्णस्त्यागे विदुरो बुद्धिविभवे मातृपितृपादभक्ति भावनानु-
6. कृतरामचन्द्र चरितः परमभट्टारक-महाराजाधिराज-श्रीमन्मणिक्य-

1. From Plate III in ACS-II, B. Ch. Chhabra.

7. वर्मपादानुध्यायी । परमभट्टारिका-महाराज्ञी-श्रीजुग्यरदेवी-कुक्षि-
8. क्षीरोदजन्मकृतकल्पतरुर्महाराज श्रीभोटवर्मदेवः कुशली चतु-
9. राहमण्डले कोष्ठाग्रहार (?) मध्ये जुंगुरग्रामे पूर्वस्यां दिशि- - -
12. स्वसीमातृणगोयूतिगोचरपर्यन्तं सखिलोपखि-
13. ल-गृहशाकवाटिकावृक्षारामसहितं यदत्र लग्यमानमस्ति
14. तत्सर्वं च काश्यपगोत्राय सुजनपुत्राय वदिनाम्ने[ब्राह्मणाय] आचन्द्रार्क शा-
15. सनेन संप्रदत्तम् ॥

TRANSLATION

Ll.1-7 Om. Hail! Om. Obeisance to the Lord of hosts, [Gaṇeśa]. From (his) residence at the glorious **Campaka**, the illustrious *Mahārāja Bhoṭavarmadeva*, who pays great regard to the Brāhmaṇas; who is constantly engaged in the worship of gods and Brāhmaṇas; who is kind to the poor, the blind, the miserable, to those who seek refuge, and those who have no protector; who is for the circle of his friends, the mountain of sun-rise which he has illuminated with his glory; who is a comet foreboding calamity for his enemies, who is the veritable (mountain) Rohaṇa, (having) an accumulation of glittering jewels; who is Yudhiṣṭhira in truthfulness; Bhīma in strength; Arjuna in conduct; Karṇa in making donations; Vidura in the wealth of intellect; who has emulated the conduct of Rāmacandra in the feelings of devotion to the parents; who meditates at the feet of (his father) the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Māṇikyavarman*; (and) who is the desire-granting tree born of the milky ocean (which is) the womb of (his mother) the illustrious *Paramabhaṭṭārikā Mahārājñī Jugyaradevi*; being in good health, (orders as follows):-

Ll.8-15 (*The land as specified below*) at the village of *Juṃgurāra*¹ in the *Koṣṭhāgrahāra*, in the *Caturāha*²

-
1. This village is the same as Jungrar, the find-spot of this copper-plate, situated in the Chaurāh Tahsil in Chamba.
 2. *Caturāha maṇḍala*, is the present Chaurah Tahsil or the erstwhile Chaurah Wazarit.

division, has been granted by means of a charter (*so as to last*) as long as the moon and the sun (endure) to the Brāhmaṇa Vadi, son of Sujāna of Kāśyapa *gotra*. The boundary in the eastern direction is the spot where the net for catching hawks is laid. The boundary in the western direction is the Khalyāla. The boundary in the southern quarter is the oak tree (*called*) Ruguḍuā. The boundary on the northern direction is the brooklet (*called*) Kūṭa (*It includes*) Gainani, Ahida, and Mukheḍa water-mills, the whole of the pasture and grazing fields (*situated*) within its limits, all the houses, Kitchen-gardens, trees, orchards, and all that is attached to it. The king is to receive four pieces of elephant rugs and three Śaghas.¹

L.16 This has been written by *Paṇḍita* Agasti, (and) engraved by the brazier Rupuṇu. To conclude, (*May it be*) auspicious.

L.17 The signature of the illustrious **Bhoṭavarmadeva**.

1. B.Ch. Chhabra suggests that it is some bird, ACS-II, 32.

69. A SPURIOUS GRANT OF BHOṬAVARMAN

Provenance	: Chamba, Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 28 ff.
Language	: Chambyālī.
Metres	: Verses 1 and 2 <i>Anuṣṭubh</i> .
Script	: Ṭākārī.
Date	: [V.S.] 1507 (?), Māgha 10.

TEXT¹

१. श्रीमनमहे-

२. शजी ॥

श्रीमनमहेश जी

1. संवत् [१५०७(?)] माघ प्रविष्टां १० जमी लाहडी १५ ॥
2. सारगो वच लाहडी २ गुडे विच होर उक्क रुपये ।
3. १२३ बर्सा इक्सादा । पुन किता एह श्रीमहाराज
4. भोटवरम जधी के अटले की निक्कध्यानो (ने) दा बक-
5. सिया चाकरी खिजमत श्री महाराजे दे हाजर क-
6. रणी श्रीमहाराजे दे बंसे दा होवे तिनी धरम पाल-
7. णा जधी के अटले दे बंसे दा होवे तिनी भोगना
8. वाक् दत मनदतं च दत पाणौ कुशोदकैः [१*] यो हरे [त*]
9. त्रीणि दानानि स [लता] नरकं व्रजेत् [॥*] १ [॥ *] स्वदत्ता प-
10. र दत्तां वा यो हरेत वसुधराम् [१*] षष्टि वर्ष सह-
11. स्नाणि विष्ठाया जायते क्रिमि ॥ [२*] ॥

CORRECTED TEXT OF VERSES 1 AND 2

- 8-9. वाचा दत्तं मनोदत्तं दत्तं पाणिकुशोदकैः ।
यो हरेत् त्रीणि दानानि स घोरं नरकं व्रजेत् ॥
- 9-10. स्वदत्तां परदत्तां वा यो हरेत वसुधराम् ।
षष्टि-वर्षसहस्नाणि विष्ठायां जायते कृमिः ॥

TRANSLATION

Seal The worshipful Manamaheśa.
 The worshipful Manamaheśa.

Ll. 1-7 In the year 1507, on the 10th day of Māgha. Land

1. From ACS-II, Courtesy Dr. B.Ch. Chhabra.

(measuring) 15-1/2 *lāhaḍis* in (the village) Sārāgo and 2 *lāhaḍis* in Guḍā, together with a lump sum of rupees 123 per annum have been given as religious gift. This has been granted by the illustrious *Mahārāja Bhoṭavarman* to Jadhika Aṭala for service rendered in a dangerous situation. He is to remain in attendance and render service to the *Mahārāja*. Whosoever belongs to the dynasty of the King, he shall protect the religious gift. The descendants of Jadhika Aṭala shall enjoy this land.

Ll. 8-9 The gift made by word of mouth (and) whatever
 V.1. has been gifted mentally, and the gifts made by
 water and *Kuśa* grass in the hand - he who seizes
 these three religious gifts, shall go to the dreadful
 hell.

Ll.9-10. He who confiscates land, given by himself or by
 V.2. another, is born as a worm in ordure for sixty
 thousand years.

70. SUPRIIOUS SARĀ PLATE OF BHOTĀVARMAN : V.S. 1461.

Provenance	: Village Sarā in Saho Pargana, Tahsil and District Chamba, Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 25 ff. Plate II.
Language	: Sanskrit upto line 9 and in lines 18-21 the rest is Chambyālī.
Metre	: Verse 1, 2 and 3, <i>Anuṣṭubh</i> .
Script	: Devāśeṣa.
Date	: Vikrama year 1461, Śāstra Samvat 80, Āṣāḍha, Bright-fortnight, Guruvāra (Thursday).

TEXT¹

1. ओं श्वसि श्रीश्यशपति व्रकमादित्यस्य [१४६१] श्रीशस्त्र संवत्सरे [८०] अषढ शुति गुरवर श्रीचपक-
2. पुर वशतव्य श्रीरमरमरम पर[क्क]मण श्रीम[द्र] मोमारमणनितचरणशरण [कृ] तष्करणरण-
3. [वि] शरद सरदहिमकर नुकरी यशपुर पुरत दिगतर कनकधरनवरतनकजशपुरीत श्री-
4. परमदवतचनीय परमगुरु परमपुरुष स श्रीपरमभटरक श्रीमहरजधीरज परमश्रेष्ठ शुर्य-
5. वशप्रदिपक स[वो]पमयोग्य सकलगुणगणालंकृत श्रीश्रीश्री भोटवर्मदेव वीजय संम्रजं
6. अत्र कृष प्रीतय शरा चराण कोइल नमने ग्रम यस्य तिथो [द्व]दश्य अग्ने उदत अश्य भद्र च गोत्र
7. अस्य नीलक तथा भीय नमने ब्रमणय श्यप्रदत्तं तदनेन सस[अ]न चंद्रसुर्य ब्रम उ [स्ति] त्ति प-
8. यत तृत[मु]पभुजनीय य । कश्चिर्मम वसजो अन्य वा अन्य व पहर्त स्थ [त्] स नरकपती [स]
9. [रो]ख नरक प[नी] स्यत् अत्र शरे दी धर शीम पुरबदीश भद्रकलपनी बीठरा [नी] [मंग]
10. लण गले घरी पीच जोत हेठ शीम शप [उ] जाअलीश पी अगनी दीशबेलीबत अदर [घ]
11. राठर बत हेठ गोख नल पीच नीरत पछम दीश पटनली जलपनी पखंण टंगह भटोले
12. वयवदीश बगोडी भीती पी छंडी रे नाल य्वर उत्तर दीश शर नल ढकलोठ पखंण टंगह

1. From plate II in ACS-II, B. Ch. Chhabra.

13. पीच बड़े दे गोठ पीच द्रटेड खंड पीच ईशन दीश अगलीधर भडरक र तीले संमेत नदेण
14. गलु पीच करिनडे रे नल पीच लंमी बही संमेत डल पीच घरी अदर महेउ उअर परे शं [ब]
15. बकरोठ धरे दे एहे शीम शरद करी दीती भीय तथ नीलक ब्रमण जोग शोदक
16. शशण दीत श्रीरयभोटवर्मदेव बीजदयंश यशद हो ती पलन भीय तथ नीलक
17. द जे वंशे कोइ होए तीनी भोगतण सो धर्म पलण जथ नम धरतरी अन प उन प-
18. णी शुरज चन्द्र तत्वर धर्म पलण योर्मध्यदेशोयनु- पलनत्सगमव पुती पलन चंप
19. त पदे भट पच साम मकु खख पहुशशीतर शुद्र ते दुरुगु के बी लखमी हुश्मत सीमा [प ?]
20. णश्वदत्त परदन व यो हरेच्च वसुधरा षषीजर सहस्राणि विष्ठय ते कृमी [ए ?] पलनतत्पर-
21. मो ध द पलनत्व रमोल पलन [त्वरम स्व]गो गरीश पलनयते सकल चकखडठकी
22. लीखातमिद श्रीमच्चोकदमीष श्रीसुरेत्तमसतः की रमपती लीखत अगेसरीद [॥*]

CORRECTED TEXT OF LINES 1 TO 9, AND OF THE IMPRECATORY & BENEDICTORY VERSES.

1. ओं स्वस्ति । श्रीमन्पति विक्रमादित्यस्य [१४६१] श्रीशास्त्र सम्बत्सरे [८०] आषाढ शु० ति० गुरुवारे श्रीचम्पक-
2. पुरवास्तव्य श्रीरामरामराम पराक्रमण-श्रीमद्र[मा]रमण-नितान्तचरण शरण-कृतान्तः-करण-
3. विशारद-शारद हिमकरानुकारियशः पूर-पूरितदिगन्तर-कनकधारानवरत-याचकाशापूरित-श्री-
4. परमदेवतार्चनीय-परमगुरु-पुरुषोत्तम-श्रीपरमभट्टारक-श्रीमहाराजाधिराज-परमश्रेष्ठ-सूर्य-
5. वंश-प्रदीपक-सर्वोपमायोग्य-सकल गुणगणालंकृत-श्रीश्रीश्री भोटवर्मदेव-विजय-साम्राज्ये
6. अत्र कृष्णप्रीतये शराचरोण-कोइल-नामानौ ग्रामे तिथौ द्वादश्यां अग्ने उदन अश्य¹ भारद्वाज (?) गोत्राभ्यां
7. नीलकभीयनाभ्यां ब्राह्मणाभ्यां संप्रदत्तौ (॥) । त आभ्यां ससंतानाभ्यां चन्द्रसूर्यब्रह्माण्डस्थितिप-

1. The three words अग्ने, उदन and अश्य are not intelligible.

8. र्यन्तमुपभोजनीयौ (॥) । यः कश्चिवन्मम वंशजो [ऽ]न्यो वात्रापहर्ता स्यात् स नरकपाती स्यात्
 9. रौरव नरकपाती स्यात् । (॥)

BENEDICTORY & IMPRECATORY VERSES

- 18-19. दानपालनयोर्मध्ये दानाच्छ्रेयोऽनुपालनम् ।
 दानात्स्वर्गमवाप्नोति पालनादच्युतं पदम् ॥ [१*]
 20. स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ।
 षष्टिं वर्षसहस्राणि विष्टायां जायते कृमिः ॥ [२*]
 20-21. पालनात्परमो धर्मः पालनात्परमं यशः ।
 पालनात्परमः स्वर्गो गरीयस्तेन पालनम् ॥ [३*]

TRANSLATION

- L.1 Om. Haill In the year 1461 of the illustrious king Vikramāditya, in the Śāstra year 80, (in the month) Āṣāḍha, on the [12th] lunar day of the bright fortnight, on Thursday; during the victorious imperial rule of the illustrious *Paramabhaṭṭāraka*, *Maharājādhirāja*, *Bhoṭavarman*, residing at the splendid city of *Campaka*, having the prowess of *Rāma*, *Parśurāma* and *Balarāma*; who has completely surrendered his mind to the protection of the feet of *Viṣṇu* (*Ramāramaṇa*) and *Śiva* (*Umāramaṇa*); who is proficient in warfare; who has filled the space between the quarters by means of the abundance of his fame which resembles the autumnal moon; who has fulfilled the expectations of the suppliants by means of an incessant flow of gold; who is adorable like a supreme deity; the highest preceptor; pre-eminent among men; the most exalted; the lamp of the Solar dynasty; who is worthy of all comparisons; who is adorned by the multitude of all virtues;
 L.6 On this twelfth lunar day, the villages Śārā, Carāṇa and Koila (have been granted) to the Brāhmaṇas, Nīlaka and Bhīya by name, of the Bharadvāja gotra, for the propitiation of Lord Kṛṣṇa¹

1. The meanings of the words अग्ने and उदत and are not clear.

..... So by means of this charter, they are to be enjoyed by them as long as the moon, the sun and the earth endure.

Whosoever, whether born in my family or anybody else, shall confiscate it, shall fall into hell, shall fall in the dreadful hell.

- Ll.9-15. Here the eastern boundary is (*formed by*) the mountain range of Śarā and the (*hills called*) Bhadra, Kalapanī and Bīṭharonī, (*and runs*) behind the land-slide at the Maṃga-Gaṃcalaṇa pass, below the pass, behind the Joalīśa cliff; the south-eastern (*boundary lies*) inwards from the Belī path, below the path of Rāṭha, behind the Gokha brook; in the south-west as well as in the west are the Paṭaṇālī brooklet, the precipice of Taṃgaha, (*and the stream of*) Bhaṭola; on the north-west (*the boundary lies*) behind the Bagoḍī, inwards from the brook of Chamḍī; in the northerly direction are, the brook of Śarā, the Dhakaloṭha, behind the Taṃgaha cliff, behind the goṭha of the pīpal tree, behind the Draṭeḍa stream; in the north-eastern direction (*the boundary is marked by*) the aforementioned mountain range, including the ṭīlā of Bhaḍaraka, behind the Nadeṇa pass, behind the brook of Kiranaḍa, including the long ridge, behind the lake, inwards from the land slide, within Maheu, beyond the Bakaroṭha range.

- Ll.16-18. (*The land with*) the boundaries thus defined has been given to the Brāhmaṇas Bhīya and Nīlaka, together with a charter, (*and*) with libation of water. The descendants of the illustrious king **Bhoṭavarman** shall protect (this grant). If there are any (heirs) in the family of Bhīya and Nīlaka, they shall enjoy (*this land*). This religious endowment should be protected as long as the heavens, the earth, the fire, the air, the water, the sun and the moon endure.

- Ll.18-19. Between making a gift and protecting it, protecting is more meritorious than giving it. By giving a

donation one obtains heaven: (but) by protecting it one goes to the abode of Viṣṇu (the position from which there is no falling down).

- L.19. The boundaries have been drawn in the presence of Bhaṭa, Paca, Sāma, Maku, Khakha, Pahuśa, Śitara, Śudrate, Durugu, Kebi (and) Lakhami.
- L.20. He who takes away land donated by oneself, or donated by another is born as a worm in the night soil for sixty thousands of years.
- L.21. The highest religious merit accrues from protecting, the highest fame (results) from protecting. The highest heaven (is gained) from protecting. Therefore, protecting is weightier.
- L.22. This has been written by the illustrious Ramāpati, son of the illustrious Surottama.....

NOTE

B.Ch. Chhabra, who first edited this inscription, personally visited the site of the grant. He has identified the various localities, and his identifications are quoted here, gratefully, for the benefit of the readers.

“The gifted villages of Śarā, Charoṇa and Koila have been identified as the present Sarā, Charhūṇ and Kurila, all in the Saho *Pargana*. The boundaries in the east namely Sare-didhara, Bhadrā, Kalāpāṇi, and Bitharoṇi, have been identified with the present Sara range, the hills of Duga, Bhudrāhe and Kalāpāṇi respectively. Beli is the mountain range and Rotha is the present village Roṁthā which is 3 miles south of Sara and is included in Saho *Pargana*. The stream named Gokha is now called Gūkh. The Patanāli stream is three miles south of Sara. The *Pakhamna* Tamgaha is probably the Tranghe-di-dhar, “The precipice of Tramgh. Bhaṭolā is a streamlet near this precipice. Bagoḍi is 3 miles north-west of Sara, and the brook Chhamḍī is nearby. Bhakaloṭha is supposed to be the name of a *goṭh* which means a natural shelter in the hills where shepherds keep their flocks during the night. The Drateḍa *Khaḍa* is the present Drati-dā-nālā, about 2 miles south of Sara is the name of a hill top above sara. The Karende-rā-nala is now known as Kailu-rā-nāla.”

71. BAKAN PLATE OF SAṂGRĀMAVARMAN

Provenance	: Bakāṇ or Bakāṇi, Tahsil and District Chamba, Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 32 ff. Plate IV A.
Language	: Very incorrect Sanskrit, mixed with local dialect.
Script	: Devāśeṣa.
Date	: Śāstra Saṁvat 70, Māgha, Dark-fortnight, Amāvasyā; Śaka 1316 = A.D. 1394.

TEXT¹

1. [ओं] स्वस्ति² [।*] श्री-गणाधिपतये नमः [।*] शके १३१६ श्री-श (शा)
स्त्र-संवात्
2. [७०[।*] अद्य] मघ मसो क्रिश्न-पखे अमवस्ययं तिथु शोमवसुरे न
3. शं जु तप श्री---श्री-परमश्रेष्ठ शूर्यः वंश-प्रदी-
4. पक-श्री-संग्रमवर्मदेव-वजय-संग्रजे । अ[त्र] । भितेरनम
5. ग्रमं विस - - - - पुण - - - तथ कन्हशर्मणे ब्रमणाय - - - - [स*]-
6. मेतं प्रदतं । अत्र सिमा--- ॥ अ---रजे
7. संग्रमे---परगने मैह-मंझ ग्रम ?
8. ---जोग शाशण दीत [।*] अत्र---
9. णा जोग कर---होर एन्ह ब्रामण जोत
10. र छडणा---
11. भीखण यथी व्यशण होर कु ६ । - - - -
12. --- छ लेणि ककुमलजी खण [व] ण
13. ---- छत्यन । लिख्य पं रमे[श ?*] [।*]

TRANSLATION

Ll.1-5 Om. Hail! Obeisance to the holy Lord of Gaṇas. In the Śaka (year) 1316, the Śāstra year 70, to-day, on Monday, the new-moon lunar-day, in the dark fortnight of the month of Māgha.... during the victorious imperial rule of the illustrious

1. From Plate IV-A, B. Ch. Chhabra, ACS-II.
2. There is a superfluous *Visarga* after स्वस्ति ।

Samgrāmavarmadeva, the lamp of the Solar dynasty, the most exalted,.... Here the village named Bhiṭera¹ has been granted to the Brāhmaṇa Kahnaśarman.....

- Ll.6-10 Here the boundaries (*are as given below*):
The king **Samgrāma**.....one village in the Maihla² *pargana*.....The charter has been given toHere.....this Brāhmaṇa is exempted from.....tax.....
- Ll.11 Bhīkhaṇa, (not clear) Ku 6.
- Ll.12 (Not clear).
- Ll.13 Written by *Paṇḍita Rāma*.

1. It can be identified with the present village Bhaṭerā in the Bakāṇi *Pargana*.
2. The Maihla *Pargana* is now known as Mehlā and is adjacent to the Bakāṇi *Pargana*.

72. SAṂGRĀMAVARMAN'S GRANT TO BAḌU LEGHĀ

Provenance	: Chamba, headquarters of the District of the same name in Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 34 ff. Plate IV B.
Language	: 'Awfully corrupt' Sanskrit in the first three lines, the rest is Chambyālī.
Metre	: <i>Anuṣṭubh</i> in the verse in lines 14-15.
Script	: Devāśeṣa.
Date	: Śāstra Saṁvat 22, Jyeṣṭha, bright Fortnight, Ekādaśī.

TEXT¹

1. ओं स्वस्ति १ ॥ श्रीगणेशाय नमः संवत् २२ ज्येष्ठ सुदि एकादश्यां]
2. उद्यापने । श्रीपर्मभटर्क पर्मगुरु पर्मपुरुषोत्तम परमेश्वर श्री-
3. महाराजाधि[रा]ज- श्रीसंग्रामवर्म दातव्यं । अनेक प्रकारे । इकत बड़े राए
4. भोटवर्मे दे । अस्त बडु लेघे गंगा इ प्रवाह करि आया । होर । चतुरबर्षे
5. श्राध बड़े रा[ए] दे होय । श्रीराए संग्रामवर्मे टिका ले अ । इनि प्रकार क-
6. रि । श्री राए संग्रामवर्मे । बडुए । लेघे कि शाशण दिते । शे लिखीतं भुमी
7. जखराड़ि मंझ चन बत्रेटिके [ब]डि त्रिबग । काश्चड़ बड़े नाल य्वरे । भुमी दोए
8. किरिए मंझ । पटि तथा नागथाणि । द्रेकटि बड घोड़ बुहे । रहकोष बत उ-
9. प्रे । होर हुबरे मंडले । पड़ि ग्रामे मंझ । बंड ४ चोर । धानबीज द्रोण ३२
10. बत्री । [चुडू]डू टुंड खड द बड़े समेत । होर कुनु १ अलि मंझे कुलोडि ग्रा-
11. म मंझ भुमि । कुनु ३ त्रए बीज धान प्येडे ३ श्री महाराए संग्रामवर्मे उग्र
12. हत बडुए लेघे कि शाशन हथयाणि दित । विष्णु प्रीती । पीतर प्रीति ।
13. एह श्रीराए के पुत्रे पोत्रे पालण । बडुए दे पुत्रे पोत्रे । खाण पीण । पाल-
14. नत परमो धर्मः पालनात परमो जस ॥ पालना
15. त परमो ज्ञानं गरुअशेन पालक । लीखीतं
16. पंडित माणवकः
17. शुभमस्तुः [॥*]

CORRECTED TEXT

L.1-3. ॐ स्वस्ति ॥ श्रीगणेशाय नमः ॥ संवत् २२ ज्येष्ठ शु.दि. एकादश्याम्

1. From Plate IV B, B.Ch. Chhabra, ACS-II.

2. उद्यापने श्री-परमभट्टारक परमगुरु- परमपुरुषोत्तम-परमेश्वर-श्री-
 3. महाराजाधिराज श्रीसंग्रामवर्म-दातव्यमनेकप्रकारे
 Ll.14-15. पालनात्परमो धर्मः पालनात्परमं यशः ।
 पालनात्परमः स्वर्गो गरीयस्तेन पालनम् ॥

TRANSLATION

- L.1 Om. Hail! Obeisance to Gaṇeśa. In the (Śāstra) year 22 in (the month of) Jyeṣṭha on the 11th day of the bright fortnight, (on the occasion) of the successful termination of the fast (*udyāpana*), the manifold gifts of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Parameśvara Saṁgrāmavarman*, who is the highest preceptor (and) the most exalted among men, (*are registered as follows*):
- L.3 Firstly, Baḍu Leghā (returned) having immersed the bone-remains of the elder, king Bhoṭavarman in the Ganges; further, during the fourth year, the *Śrāddha* ceremony of the elder king was performed; (and when) the illustrious king *Saṁgrāmavarman* got himself anointed. On these occasions, the illustrious king *Saṁgrāmavarman* gave (land) grants to Baḍu Leghā. They are recorded (*as under*): in (*the village*) Jakharāḍī,¹ the large tripartite field of wet land (*known as*) Batreṭikā; inwards from the large brook, Kāśvaḍa; two land (*pieces*) at Kiriā,² (named as) Paṭi and Nāgathāṇi, below the large rock of Drekaṭi (and) above the path of Raikogha; and further in the Hubāra division (*i.e. pargana*) at the village Paḍi,³ 4, four pieces of land (in which) 32, thirty-two *dronas* of paddy-seed (can be sown) together with the *bar* (*ficus-indicus*) tree on the Tumda hill-stream near Cuḍūḍu;⁴ and I Kunu (of land) at Ali; (and) three *Kunus*, at the village Kuloḍi, in which 3 *peḍās*

1. Jakharāḍī is the present Jukhrāḍī in the Pāñjla Pargana of Chamba.
 2. Kiriā is the modern Kirīha, in the Pāñjla Pargana.
 3. Paḍi, is most probably the same as Sapaḍi or Sapaḍī in the Hubār Pargana in the Tahsil of Bhattiyat.
 4. Cuḍūḍu is also a village in Hubār Pargana, now called Chaḍūrū.

of paddy-seed (can be sown) - these have been given by the illustrious *Mahārāja Saṃgrāmavarman* to the priest Baḍu Leghā, as a religious grant by pouring water with the hand.¹ May Viṣṇu be propitiated. May the forefathers be propitiated.

L.13 This (grant) is to be protected by the king's descendants (and is) to be enjoyed by the sons and grandsons of Baḍu.

L.14 Here we get the verse पालनात् etc.

L.15 Written by *Paṇḍita Māṇavaka*.

L.17 May it be for the good!

1. The practice of pouring water while making a gift is quite ancient in India. It can be seen in a Bharhut sculpture depicting Anāthapiṇḍika donating the Jetavana park.

73. MINDHA PLATE OF SAṂGRĀMAVARMAN

Provenance	: Village Miṇḍhā, Pargana Pānjālā, Tahsil and Distirct Chamba, Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 36 ff, Plate V A.
Language	: Sanskrit.
Metre	: Verses 1, 2, <i>Anuṣṭubh</i> .
Script	: Devāśeṣa.
Date	: Undated.

TEXT¹

1. ॐ स्वस्ति १ । ओं नमो गणाधिपतये ॥ सर्वकारमशेषस्य । जगतस्सर्वदा (दा) शिवं ।
गोत्र(ब्रा)ह्म[ण*] नृपाणां च शिवं भ[व]-
2. तु सवदः (सर्वदा) । श्रीचंपकवास(सा) त् परमब्रह्मण्य देव-द्व (द्वि)ज गुरुपूजन (ना)
भिरतो दीनं(ना)धकृपणशरणागत (ता) न (ना)-
3. थ-वर्स(त्स)लः अशेषशास्या (स्त्रा)र्थ-परिशीलन विखंडित पण्डिताधिराजः शशधर-
कर शुचितरय[शः*] प्रो(प्र)सर [प्र]काशि-
4. त-सर्वाश(शा)वकाश उदयशैलो मित्रमण्ड[ल*]स्य उत्पातकेतुरहितजनस्य
रोहणाचलो रोचिष्णुरत्नसञ्च-
5. यस्य । प्रथम पृथासूनु सत्ये भीम[*] पराक्रमे । अर्जुनश्चरिते कर्णस्त्य (स्त्या) गे
विदुरो बुद्धिविभवे मातृपितृपादा-
6. म्भोजभक्ति भावनानुकृत रामचन्द्र चरितः ॥² परमभट्टारक महाराजाधिराज-
परमेश्वर श्रीमद्भोवृवर्म-
7. देवपादानुध्यायी ॥² परमभट्टारिका महाराज्ञी जिजिलिदेवी, कुक्षिक्षीरोदज [न्मकल्प]
तरुर(रि)वार्थ-(र्थि) सार्थ[स्य*]
8. परमभट्टारक महाराज(जा)धिराज परमेश्वर उत (त्त)मलोकप(पा)लमूषणवड्शभूषणमणि
[*] प्रतापतरण (णिः) विख्यात-
9. कीर्ति[*] श्रीमत्संग्रामवर्मदेव[*] कुशली ॥² यथा स्वशास्यमानः (न)
किरिकिशिन्दरमण्डला(ल)
प्रतिवद्धः (द्ध) मिढनाम भू-

1. From Plate V A in ACS-II, facing page 37.

2. The punctuation mark is superfluous.

10. मी यदत्त (न्न)संलग्नमानः अत्रावघाटाः*] ॥ पूर्वस्यां दिशि पाणिभुलुभुलु गोपथश्च पश्चात् सीमा । दक्षिणस्यां
11. दिशि मुगलालगोचराभ्यन्तरे नालि सीमा । पश्चिमस्या दिशि ललाणे प्रेडी सीमा । उत्तरस्य दिशि नलि सी-
12. म । यदत्र लग्नमानमस्ति तत्सर्वम् । भरद्वाजगोत्राय । कठ शाखाय पंचप्रवर¹राय जिउपो (पौ)त्राय । रा-
13. शिपुत्राय । चिपुनाम्नं (म्ने) अ (आ)चंद्राक (र्क) शासनं सं²प्रदत्तम् ॥ स्वदतां (तां) परदतां (तां) वा यो हरेच (त्) वसुंधराम् । स
14. [विष्ठा]यां क्रि (कृ)मि[:*] भूत्वा पितृभिः सह प (म)ज(ज्ज) ते ॥ [१*]
पालनात्परमो धर्म[:*] पालनात्परमो(मं) तपः पालनात्परमो स्वर्गो [र्ग*]
15. [री] यस्तेन पालनात्³ ॥ [२*] लिखितमिदं पंडित दामोधरण (दामोदरेण) । उक्तीरितं⁴ ठठार रुपुणुकेन ॥ इति श्रेय[:*] ॥
16. श्री संग्रामवर्मस्वहस्तः [॥*]

TRANSLATION

- L.1 Om. Hail. Om obeisance to the Lord of Gaṇas. Let there be good of all kinds, always to the entire world; and (well being) of cows, Brāhmaṇas, and kings (also) for all times.
- Ll.2-8 From the residence in the splendid (city) **Campaka**, the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Parameśvara Saṁgrāmavarmadeva*, who shows high regard for Brāhmaṇas, who finds pleasure in the worship of gods, Brāhmaṇas and elders, who is kind to the poor, the blind, the miserable; to those who seek refuge, and those having none to protect (*them*); who has discomfited the supreme amongst the learned in the steady pursuit of all the *śāstras*; who has illuminated the space between all the quarters by means of the diffusion on his fame which is bright like the rays of the moon; who is the mountain of sunrise for the circle of his friends,

-
1. This *r* is superfluous.
 2. The anusvāra has been supplied.
 3. Read पालनम् ।
 4. Read उत्कीर्णम् ।

who is the comet foreboding dreadful calamity to the enemies, who is the mount Rohaṇa (on account of) his store of effulgent gems; who is the eldest son of Pṛthā (i.e. *Yudhiṣṭhira*) in truthfulness; Bhīma in prowess; Arjuna in exploits; Karṇa in giving away (*riches*); Vidura in the wealth of intelligence; who is Rāmacandra in behaviour on account of the feelings of devotion to the lotus-like feet of his parents; who meditates on the feet of *Paramabhaṭṭāraka*, *Mahārājādhirāja*, *Parameśvara*, the illustrious Bhoṭavarmadeva; who is, for the host of suppliants, a veritable desire-granting tree, who is born of the milk-ocean (in the form) of the womb of (his mother) *Paramabhaṭṭārikā Mahārājñī* Jijilidevī; who is the adorning jewel of the Mūṣaṇa dynasty (consisting of) excellent rulers; who is the (veritable) Sun of glory; whose fame is widely renowned; the illustrious Saṁgrāmavarmadeva being in good health, (orders as follows).

L1.9-11 "The land called Mīmḍha included in the Kirikiśindar division of his kingdom, has been donated, as a religious grant, (to last) as long as the moon and the sun (endure), to Cipu, son of Rāśi, grandson of Jiu, of the Bhāradvāja *gotra*, of the Kaṭha *śākhā* and the five-fold *pravara*. The boundaries hereof are : In the eastern direction the boundary is marked by the Bhulubhulu spring and the cattle track running behind. In the southern direction, the streamlet within the pastureland of Mugalā is the boundary. In the western quarter, the Lalāṇa descent is the limit. In the northern quarter the brooklet is the limit.

L1.12-13 Whatever is attached to this, all that is granted (by this) charter to (the Brāhmaṇa) named Cipu, of the Bhārdvāja *gotra*, of the Kaṭha *śākhā*, having five *pravaras*, the grandson of Jiu, the son of Rāśi, (so as to last), till the moon and the sun.

L1.13-14 He who takes away the land donated by himself or

by others, he having become a worm in his own night-soil, sinks down along with his forefathers.

Ll.14-15 The highest religious merit accrues from protecting, the highest penance accrues from protecting. Protecting is the highest heaven. Therefore, protecting is greater.

L.15 This has been written by *Paṇḍita* Dāmodara, (and) engraved by the brazier Rūpuṇuka. (May it be for) good.

L.16 Sign-manual of the illustrious Saṃgrāma-varman.

74. UHAM GRANT OF ĀNANANDAVARMAN

Provenance	: Village Uham Tahsil and District Chamba, Himachal Pradesh.
Reference	: B. Ch. Chhabra, ACS-II, 38 ff, Plate V B.
Language	: Sanskrit and Chambyālī.
Metre	: V.1. <i>Anuṣṭubh</i> .
Scripts	: Nāgarī in the Seal; Devāśeṣa in the rest of the plate.
Date	: Śāstra year 57; Śaka year 1402, Kārttika Bright-fortnight, Dvādaśī.

TEXT¹

१. श्री आ-

२. नंदवर्म

३. आ [ज्ञा*]

१. ऊँ स्वस्तिः² [1*] श्रीशशत्रु सवत ५७ श्री शलिवहनशके १४ [०*] २ अ-
२. द्य कर्तिकमसे शुक्ले पक्षे द्वदश्ययं तिथौ । श्री चंपुकः
३. पुरिवस्तव्य श्रीः परमदेवत लक्ष्मीनरयण । परम गुरुः
४. परम श्रेष्ठः श्रीसुर्यवंश प्रदिपक ॥ श्रीचक्रवर्ति श्री । परमभ-
५. ट्टर्क श्री महरजधिरज श्रीअनन्दवर्मदेव विजयसंग्रजे
६. अत्र कृष्णप्रीतए स्वघक्षर्थे मैहमंडले । उंह नमनेग्रमं
७. शन्ढील गोत्रय गणीतस मलुकशर्मणे ब्रह्मणय द-
८. त्तमहं । तत्र सीमां । पुर्व दिश केले तढ उरे तशुनिधर
९. गलु दखण दिश गोरनीर पण्यार तथ चौर । पछम
१०. दिश मेहे २ पदुक तथ बड टोल । तथा शकले री नली ।
११. उ[त्त*]र दिश नेए धुरे धुर । एह सीम प्रमण करि । गणी
१२. जोग दिति [1*] जे अगर इहने रे पुत्र पोत्र भोन तीह खणी भोगणी
१३. इश ग्राए द कर द प (?) श्री देवणे बगसी श्रीमत ज-
१४. लमुखो री तथ श्रीदेवण री अग्यए मेहते मखणे
१५. लिख्य
१६. पलनत परमो धर्म । पलनत परमो जस । पल
१७. नत परमो स्वगो । गरीयश्यन पलएत ॥ [१*]

1. From Plate V-B in ACS-II.

2. This *visarga* is superfluous.

18. लिखीतमिदं पंडित गोतम बे [दु] णा । शुभ [॥*]

CORRECTED SANSKRIT TEXT

1. ॐ स्वस्ति । श्रीशास्त्रसंवत् ५७ श्रीशालिवाहनशाके १४०२ अ-
 2. द्य कार्तिकमासे शुक्ले पक्षे द्वादश्यां तिथौ । श्री-चम्पक-
 3. पुरिवास्तव्य श्रीपरमदेवता लक्ष्मीनारायण- परमगुरु-
 4. परमश्रेष्ठ-श्रीसूर्यवंशप्रदीपक-श्रीचक्रवर्ति-श्रीपरम भ-
 5. द्दारक-श्रीमहाराजाधिराज श्री आनन्दवर्मदेव विजयसाम्राज्ये
 6. अत्र कृष्ण प्रीतये स्वाधक्षया मैह मण्डले उंहनामग्रामः
 7. शाण्डिल्यगोत्राय गणितज्ञाय (?) मलुकशर्मणे ब्राह्मणाय द-
 8. त्तः । तत्र सीमाः
- 16-17. पालनात्परमो धर्मः पालनात्परमं यशः ।
पालनात्परमः स्वर्गो गरीयस्तेन पालनम् ॥

TRANSLATION

Seal : The order of the illustrious Ānandavarman.

L.1 Om. Hail! In the glorious Śāstra year 57 the glorious Śālivāhana Śaka year 1402. Today in the month of Kārttika, in the bright fortnight, on the 12th lunar day; during the victorious imperial rule of the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Ānandavarmadeva*, residing at the beautiful city of *Campaka*, who is (a devotee of) the illustrious supreme deity *Lakṣmī-Nārāyaṇa*; who is the highest preceptor, the most exalted, the lamp of the illustrious solar dynasty; (and) who is a paramount ruler.

L.6 Here, for the propitiation of Kṛṣṇa (and) for the annihilation of his own sins, the village named *Umhā*¹ in the *Mehla*² division has been granted to the *Brāhmaṇa Malukaśarman*, who is of *Śaṇḍilya gotra*, who is conversant with mathematics (or astronomy?).

L.8 In that respect the boundaries are: In the eastern

-
1. The donated village *Umhā* is *Ūtān* on the left bank of the river *Ravi*, in *Mehla Pargana*.
 2. The *Mehla-maṇḍala*, corresponds to the present *Mehla Pargana*.

direction, inwards from.....the pass of the Taśuni range. In the southern quarter are the fountain of Goraṇī and the terrace. In the west are the sacred foot prints of Mehla¹ as well as the large boulder and the brooklet of Śakalā.² In the north the boundary along side the river (Ravi). With the boundaries thus defined, the land has been given to the mathematician (or astrologer). If there will be (any) sons or grandsons (of him) they shall enjoy it. The taxes of this village have been remitted by the king.

- L.13 Written by Mehata Makhana by the order of the goddess Jalamukhī and the illustrious king.
- L.16 The highest religious merit accrues from protecting (this grant). The highest heaven is attained by protecting. Therefore "protecting" is important.
- L.18 This has been written by *Paṇḍita* Gotama Beduṇa. May it be well!

1. The sacred foot prints refer to the pillar bearing foot prints of the goddess Jalamukhī or Jālpādevī.

2. This is the present brooklet Śakālī.

75. CHAMBA GRANT OF ĀNANDAVARMAN

Provenance	: Chamba, Himachal Pradesh.
Reference	: B.Ch. Chhabra, ACS-II, 41 ff, Plate VI-A.
Language	: Incorrect Sanskrit mixed with Chambyālī.
Metre	: V.1, <i>Anuṣṭubh</i> .
Script	: Devāśeṣa.
Date	: Undated.

TEXT¹

1. ॐ स्वस्ति ११ ॐ नमो गणाधिपतये ॥ परम ब्रह्मण्यो देवद्विजपूजनाभिग (र) तो दीनांध [व ?] त-
2. पण शरणागत वत्सल अशेषशास्त्रार्थ परिशीलन विखंतितराज ॥
परमभट्टारक
3. महाराज श्रीसग्रमवर्मदेव पदपुध्यायी [?]² परमभट्टारिक महरज्ञी संपूर्णदवीकु-
4. क्षिक्षीरोदजन्मकल्पतरुखिर्थसर्थस्य परमभट्टारक महाराजाधिरज परमेश्वर
5. धर्मचक्रवर्त्युत्तिमलोकपलभूषणवशभूषणमणि भिधदिराजतुर्यहारत
6. ल तरल लक्ष्मी वशी वशी³करण कारण विडवितास विख्यातकीर्त श्री आनन्दवर्मदे-
7. व कुशली समुपगत सर्वसरमेर नियोश स्थनत् ॥ मटुमंडुरजमनी । रंएन
8. मधर्म प्रत्र्यठे । भडज गोत्रय । कटिशाखय । पंचप्रवरय । महवृत्त । सर्मि
9. पोत्रय । लेघे पुत्रय । गंगाधर । गृधर । नाम शसने संप्रदत्तम् । शिव प्रतिष्ठ
10. एकदशी उद्यपनं । दल नम भू । विज धन्य प १३ । द्रट्टुडा । नम भूमी । बीज ।
धन्य पी ३ द्वि-
11. न डि (?) नमं भूमि । धान्य पिठ [५] ४ पटि ७ । पुखरेड नम भूमि । बीज ।
धन्य पिठ ५४ मदो-
12. ग नम भूमि । बीज धन्य पठ ९ । सुरोडि भूमि । बीज । धन्य पठ ६ ।
कोटलनम भूमि बिज ध-
13. न्य पि ६ सर उले स्मेत् । बत त्री अंदर । छेक । उतस्यं दिशि । अविचल मष⁴न्
इजश

1. Plate VI A, in ACS-II.

2. Here something like a *ma* seem to have been inscribed. Chhabra takes it a *visarga* followed by a single punctuation mark which, however, does not have a top mark, usually.

3. The word *vaśī* has been repeated.

4. This *ṣa* stands for a *kha*.

14. मनषु¹ । वतु । गेगंधर । पुत्र । पोत्र । कृषतु । कर्षयतु कशयतु भुंजयतु भोजयतु प
(ये)-
15. थेष्ठमेट करोतु नन्यचित्परिपंथन कार्या] पलनत्परमो धर्म । पलनात्परमो तप ।
प[ल]नत्प-
16. रमो स्वशो गरीयस्तेन पलनत् । लिखितमिदं पंडित मणो [।*] उकीरितं सुवर्णकार
[दो....]
17. [म]ह[रा]ज श्रीअनंदवर्मदेवपद ॥ इत शुभम [॥*]

CORRECTED TEXT

1. ॐ स्वस्ति ॥ ॐ नमो गणाधिपतये ॥ परम ब्रह्मण्यो देवद्विजपूजनाभिरतो
दीनांधकृ-
2. पणशरणागतवत्सलः अशेषशास्त्रार्थपरिशीलनविखण्डित पण्डितराजः
परमभट्टारक-
3. महाराजश्रीसंग्राम वर्मदेवपादानुध्यायी परमभट्टारिका महाराज्ञी
संपूर्णदेवी कु-
4. क्षिक्षीरोदजन्मकल्पतरुविवर्धिसार्थस्य परमभट्टारक महाराजाधिराज परमेश्वर-
5. धर्म चक्रवर्त्युत्तमलोकपालो मूषणवंशभूषणमणिस्तदभिधराजान्वयहारत-
6. रलातरल लक्ष्मीवशीकरणो रणविद्रावितासमो विख्यातकीर्तिः श्रीआनन्दवर्मदे-
7. वः कुशली, समुपगतान् सर्व
8. ----- भारद्वाजगोत्राभ्यां कठशाखाभ्यां पंचप्रवराभ्यां महावृत्तसर्भि-
9. पौत्राभ्यां लेघापुत्राभ्यां गंगाधरगयाधरनामभ्यां शासनेन संप्रदत्तं शिवप्रतिष्ठाया-
10. मेकादश्युद्यापने.....
14. ----- गंगाधरगयाधरयोः पुत्रपौत्राः कृषन्तु कर्षयन्तु भुञ्जतां भोजयन्तु
य-
15. थेष्ठं कुर्वन्तु [।*]न केनचित्परिपन्थना कार्या [॥*]
पालनात्परमो धर्मः पालनात्परमं तपः [।*]
पालनात्प-
16. रमः स्वर्गो गरीयस्तेन पालनम् [॥*१ ॥*]

TRANSLATION

Ll.1-7 Om. Hail! Om Obeisance to the Lord Gaṇeśa.
Paramabhaṭṭāraka, Mahārājādhirāja, who shows the
highest regard for Brāhmaṇas, who is highly
devoted to the worship of the gods and the

1. This § stands for a *kha*.

Brāhmaṇas, who is compassionate towards the poor, the blind, the miserable, and those who go to him for shelter, who has refuted the most learned scholars by his vast study of the entire sacred lore, who meditates on the feet of *Paramabhaṭṭāraka*, *Mahārājā* the illustrious Saṃgrāma-varman, who is the desire-granting tree (for the host of suppliants), born of the milk ocean (in the form of) the womb of *Paramabhaṭṭārikā*, *Mahārājñī* Sampūrṇadevī, the illustrious Ānandavarmadeva, who is a righteous imperial ruler, the excellent ruler of the earth, the adorning jewel of the Mūṣaṇa dynasty; who keeps under his control the royal fortune which is fickle like a necklace (of pearls) and lightning, who has put his enemies to flight in battle; whose fame is widely known; being in good health.....

Ll.8-9. The gift (*of the lands mentioned below*) has been bestowed by means of a charter, to (the Brāhmaṇas) Gaṅgādhara and Gayādhara by name, sons of Legha (*and*) grandsons of the priest Śarmi, of Bharadvāja gotra and of Kaṭha śākhā (*and*) the five-fold pravara, on the occasion of consecration of the Śiva (*and*) the successful completion of the Ekādaśī fasts.

- L.10
- 1) The land called Dala (that can be sown with) 13 *pīṭhas* of paddy-seed;
 - 2) The land named Drauduḍā (that can be sown with) 13 *pīṭhas* of paddy-seed;
 - 3) The land called Dvinaḍi (that can be sown with) 54 *pīṭhas* of paddy-seed; and consists of seven plots.
 - 4) The land called Pakhreda (that can be sown with) 54 *pīṭhas* of paddy-seed;
 - 5) The land named Madoga (that can be sown with) 9 *pīṭhas* of paddy-seed;
 - 6) The land named Suroḍi (that can be sown with) 6 *pīṭhas* of paddy-seed;

- 7) The land named Koṭṭa (that can be sown with) 6 *pīṭhas* of paddy-seed; including Saraulā; bounded (*on three sides*) by three paths, (*and*) on the north by a parapet.
- L.13. (The following are the witnesses): Avicala, Makhana, Ijaśa (*and*) Manakhu. The descendants of *Baḍu* namely Gaṅgādhara and Gayādhara may till, cause to be tilled, enjoy (the produce) (*and*) cause others to enjoy (*it*). They may act according to their wishes. None should cause an obstruction.
- L.15 (The verse पालनात् etc.).
- L.16. This has been written by Paṇḍita Mano; (*and*) engraved by the gold-smith.
- L.17. (The Seal manual) of the illustrious *Mahārāja Ānandavarmadeva*. The end, (may there be) prosperity.

76. INSCRIPTION ON A BRASS STATUETTE OF BUDDHA FROM FATEHPUR.

Provenance	: Fatehpur, Distt. Kangra, Himachal Pradesh.
Reference	: J.Ph. Vogel, <i>ASIAR</i> , 1904-05, 107 ff, Plate XXXV.
Language	: Sanskrit.
Metre	: Defective <i>Anuṣṭubh</i> .
Script	: Brāhmī, late fifth or early sixth century A.D.
Date	: Undated, can be assigned to early sixth century of the Christian era.

TEXT

1. ऊँ [१*] देयधर्मो[५*]यं कृतं (तो) मया शाक्यभिक्षुणा
धर्मं पृ (प्रि)येण सार्धं
2. भ्रातृ-धर्मसिंघे (हे) न सार्धं आचार्य धर्मसिंघे (हे) न ॥
सर्व-सत्त्वै सार्धं [म] [॥*]

TRANSLATION

This pious gift has been made by me Dharmapriya - the Buddhist mendicant, together with my brother Dharmasimha, and with the preceptor Dharmasimha, together with all sentient beings.

77. FATEHPUR BRASS IMAGE INSCRIPTION

Provenance	: Fatehpur, Distt. Kangra, Himachal Pradesh.
Reference	: J.Ph. Vogel, <i>ASIAR</i> , 1904-05, 109.
Language	: Sanskrit Prose.
Script	: Specimen not available.
Date	: Sam 23 (Śastra ?) (month of) Jyeṣṭha, 5 Lunar day, Dark-fortnight. Later than 5th-6th century A.D.

TEXT**

1. सं २३ जे (ज्ये) ष्ट ब ति ५ प्र[ति]ष्ठापित प्रशस्त देवी मा[॥]
2. त (ता) भार्या तथा श्री-महादेव [:]* [॥]*¹

TRANSLATION

The year 23, Dark (fortnight) Lunar day 5. The mother-goddess has been consecrated, the wife (of Mahādeva) as also the illustrious god Mahādeva.

-
1. It is rather difficult to reconcile the description of the image given by Vogel, with the statement made in the inscription. While the inscription says that the mother-goddess (Devī-mātā) has been installed as also the Divine Mahādeva, obviously meaning Lord Śiva, the description of the image, as given by J.Ph. Vogel, shows that the image is that of Viṣṇu. Vogel writes, "The god is shown standing between two miniature attendants, one male and another female with fly-whisks. He is four armed. two hands rest on the haloes of his attendants, the other two hold a lotus flower (*padma*), and a conch (*śaṅkha*). He wears a diadem (*Kirīṭa*), long locks, a brahmanical thread, a long wreath and various ornaments. The eyes and the breast jewel (*Kaustubha*) are of silver."

** The original image and the inscription has been examined by us in the Government Museum, Chandigarh in connection with its photography. The description given by Vogel and the reading both by Vogel and Jagannath Agrawal is correct. [Ashvini Agrawal]

**78. KANGRA BAZAR INDREŚVARA TEMPLE,
RṢABHANĀTHA IMAGE INSCRIPTION, DATED
SAM. 30**

Provenance	: Kangra city, Himachal Pradesh.
Reference	: Alexander Cunningham, CASR, V, 164, George Bühler, EI, I, 120.
Language	: Sanskrit.
Metre	: <i>Anuṣṭubh</i> throughout.
Script	: Śāradā.
Date	: Samvat 30 = A.D. 854 (?).

TEXT¹

1. ओं [१*] संवत् ३० [१*]
गच्छे राजकुले सूरिरभूच (द)-
2. भयचंद्रमाः [१]
तच्छिष्यो[५*]मलचंद्राख्य[स्त]
3. त्पादांभोजष्टपदः [॥*] [१*]
सिद्धरा जस्ततः ढङ्गः
4. ढङ्गदजनि [चा]ष्टकः ।
रल्हेति गृहिणी [त]
5. [स्य] प[ति*]² धर्म[न*] ³पायिनी । (॥)[२*]
अजनिष्ठां सुतौ
6. [तस्य]ां [जैन] (जिन) धर्मपरायणौ ।
ज्येष्ठः भुलण्डको
7. [भ्र]ा[ता] कनिष्ठः कुमराभिधः । (॥) [३*]
प्रतिमेयं [च]
8. -- जिना -- ी - नुज्ञया ।
कारिता ----- [॥*]

1. Bühler's text re-edited.
2. Restoration by me.
3. Restoration by me.

TRANSLATION

Om. The year 30.

- V.1. In the Rājakula Gaccha (a Śvetāmbara Jain School) There was Sūri, Abhayacandra, of whose lotus like feet his pupil named Amalacandra was the black bee.
- V.2. (Next came) Siddharāja and then (came) Dhaṅga. From Dhaṅga was born Aṣṭaka¹. His wife was Ralhā, who never swerved from her duty towards her husband.
- V.3. From her were born two sons, who were devoted to the jain-faith. The elder brother was Bhulaṇḍaka, (and) the younger was named Kumara.
- V.4. And this image of Jina (*Rṣabhanātha*, lit.- the conqueror) was caused to be made, with the permission....

1. Bühler takes the name as Cāṣṭaka. Evidently he is mistaken in taking the particle *ca* as a part of the name. *Ca* has to be taken as a conjunctive particle.

79. BAIJNATH ŚIVA (VAIDYANATHA) TEMPLE (LEFT-HAND WALL OF PORCH) INSCRIPTION, DATED ŚAKA YEAR 1126 (?)

Provenance	: Baijnath, Tahsil Palampur, Kangra District, Himachal Pradesh.
References	: Alexander Cunningham, <i>CASR</i> , V, 80-81; George Bühler, <i>El</i> , I, 97-118; <i>ibid.</i> II, 482-83; F. Kielhorn, <i>IA</i> , XX (1891), 114-116; J.Ph. Vogel, <i>ASIAR</i> , 1905-06, 17 ff, <i>JRAS</i> , 1907, 105; <i>ibid.</i> , 1929, 115 ff.
Language	: Sanskrit.
Metres	: Verses 1, 10 <i>Sragdharā</i> ; Verses 2, 20, 21 <i>Anuṣṭubh</i> ; Verses 3,4,14,15 <i>Śārdūlavikrīḍita</i> ; Verses 5 to 9, 11 to 13, 18, 22 to 37 <i>Āryā</i> ; Verse 16 <i>Aparavaktra</i> ; Verse 17 <i>Upajāti</i> ; Verse 19 <i>Gīti</i> .
Script	: Śāradā.
Date	: The engraving at the date portion has become blurred, Bühler read the date as Śaka 726; Kielhorn corrected it to 1126 Śaka. For a full discussion see Vogel, <i>ASIAR</i> , 1905-06, 17 ff; and <i>JRAS</i> , 1929, 115 ff.

TEXT¹

1. ओं स्व[स्ति][ओं] नमश्श [र्वा]य । (॥)
आ[शास्यं वो गजास्यो] वितरतु हरता[त्तार] कारिर्विकारं
नन्दी सानन्द[नो] [ऽ*]यं भवतु स [च] महाकालशूलस्य [ध]र्ता ।
2. -ीना ७ - - [र च]यतु [कु रुतां] वीरभद्रो[ऽ*]पि [भ]द्रं
सर्वे वो सर्वगर्वा विदधतु कुशलं किङ्कराशङ्करस्य ॥ [१ ॥*]
स पातु वो महादेवो - -
3. भक्तिमास्थिताः² ।
आत्मानं मु[हु]रीक्षन्ते यत्पादनखदर्पणे ॥ [२ ॥*]

1. From the original stone slab.

2. Kielhorn, *IA*, 1891, 114-116; भक्ति चुम्बित; Bühler, *El*, I, 112.

काष्ठोद्दीपनक[र्म]ठा जगति या या निर्निमेषेक्षणैस्
सत्पक्षै-

4. रूपजीव्यते द्विजजनं या बिभ्रतीशस्य ते ।

देवस्याहुति-लम्पटस्य परमा पुष्टिर्यतो [जा]यते
ताभिर्मूर्तिभिरष्टभिर्भवतु वो भूत्यै भवानी वि-

5. (भुः) ॥ [३ ॥*]

एतेनैव शरत्वमभ्युपगतं प्लोषाय पूर्वं पुरां
सम्प्राप्ता[१] धनुषश्चिरं तनुरियं सम्प्रत्यमुष्यैव च ।
व्यानमे हसतीव यात्सु]र-

6. रिपावित्थं मुहुर्विस्मयाद्
भस्मस्मेरमुपास्महे स्मरजित ५ पादद्वयं [त] द्वयम् ॥ [४ ॥*]

यद¹प्यचेतनाद्वक्तुमशक्तस्सुरालयस्तदपि ।

अ-

7. थ केन [कृ]तो[ऽ*]हमिति प्रशस्ति[:*] पृथुजिहूया वदति ॥ [५ ॥*]

जालन्धराधिराजो जयति गुणानां निधिर्जयच्चन्द्रः ।

ईदृंशि यस्य राज्ये देवायतना-

8. नि जातानि ॥ [६ ॥*]

वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम् ।

गण्यास्त एव वणिजश्शेषै × किं स्तोक वा[र्धु]षिकैः ॥ [७ ॥*]

अनेन वक्ष्यमाणेन सुकृतेन महा-

9. नयौ ।

गण्यौ गणेषु भूयास्तां भ्रातरौ मन्युकाहुकौ ॥ [८ ॥*]

तौ भ्रातरौ कृताथै² याभ्यां शमदम-[य]योधर-युतायाः ।

शि[व]भक्ति-जनन्या [अ]पि रस-

10. स्समास्वादितस्सार्धम् ॥ [९ ॥*]

शैलस्याङ्गाच्चलित्वा रुचिर नववया × खेलतीयं सहेलं

कुल्या कन्येव यत्र स्फुरदुरु³लहरी-कन्दुका बिन्दुकाख्या ।

की-

11. र-ग्रामो[ऽ*]भिरामो गुणगणनिलयो वर्तते [ऽ*]धिन्निर्गतं

1. Read यद्यप्य ।

2. Kielhorn, *IA*, 1891, 114-116; Bühler read कृतज्ञौ ।

3. Bühler's text has उर which is an obvious misprint. cf. Vogel, *JRAS*, 1929, 115 ff.

- सो[ऽ*]यं राजानकेन प्रबलभुजयुजा रक्षितो लक्ष्मणेन ॥ [१० ॥*]
 अतुलकुल-बकुलपा[दप]कन्द ५ प-
12. रि पन्थिभित्पुरास्कन्दः [१*]
 राजानको [ऽ*]त्र कन्द ५ प्रथममभू[द्ध]र्यमस्कन्दः ॥ [११ ॥*]
 बुद्धो विशुद्धबुद्धिस्तस्य सुतो [ऽ*]जनयदुद्धुरं तनयम् ।
 [विग्रह]
13. इति कृतविरहश्शत्रूवधूनां ततो जज्ञे ॥ [१२ ॥*]
 विग्रह-विग्रहजातो ब्रह्मेति बभूव भूदयितः [१]
 विग्रह-निग्रहकरणे शक्तिर्यस्या[भ]वद्वि-
14. पुषु ॥ [१३ ॥*]
 हस्तालम्बकमुन्नताद्विलुठितामाराधितत्र्यम्बकं
 शत्रु-श्री-परिचुम्बकं परतिमि-स्वीकार-चिन्तांधकम् [१*]
 क्रान्त-ग्रामकदम्बकं नृपतिभिस्सब्दन्धु-
15. [कौ]टुम्बकं
 स्वाकार-प्रतिबिम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ [१४ ॥*]
 नारीमोहन-यौवनं नवनव-त्यागोर्मिभि ५ पावनं
 भू-भर्तु × कृतसेवनं निजभुवस्सम्यक् प्रकृ(क्ल)प्ता-
16. वनम् [१]
 उद्दामद्विषदालयीकृतवनं युद्धोग्रसिंहस्वनं
 पुत्रं सो[ऽ*]पि समाससाद भुवनं शम्भौ बृहत्सावनम् ॥ [१५ ॥*]
 गुण-मणि-निकुरुम्बरोहणं प्रव-
17. हणमापदगाधवारिधौ ।
 कृत-सुभट-शिरो[ऽ*]धिरोहणं समजनयत्तनयं स कल्हणं ॥ [१६ ॥*]
 [जा]लन्धराधीश्वर-पादपद्म-
 निश्छद्य-भक्ति ५ प्रचुरात्मश-
18. क्तिः [१]
 बलोल्वणो बिल्हण-नामधेय-
 स्तस्यात्मजो [ऽ*]जायत सद्विधेयः ॥ [१७ ॥*]
 तनयायां सनयस्य त्रिगर्तभू-भ[र्तुः] हृदयचन्द्रस्य ।
 [स] च रामलक्ष्मणाख्यौ लक्ष-
19. णिकायां सुतौ लेभे ॥ [१८ ॥*]
 ज्येष्ठे गुणैर्गिरिष्ठे बिम्बौष्ठीभिस्समं द्युपुरि-गोष्ठीम् ।

- अधितिष्ठति निष्ठुरधी [स्तस्य] कनिष्ठो [ऽ*]त्र सुप्रतिष्ठो [ऽ*]भूत् ॥ [१९ ॥*]
त्रिगर्त-नृपतीनां या
20. पादपद्मोपजीविभिः [।]
कन्दादि[भिरा] सन्दारिसन्दारिभिरभुज्यते ॥ [२० ॥*]
परिपालित वास्तव्य स्तव्यनिर्मलकर्मणा ।
साधुना साधुना भूर्मिलक्ष्मणेनोपभुज्यते ॥ [२१ ॥*]
21. यस्य प्रेयस्यभवन्मयतल्ले[त्य]तुलरूपभृद्रमणी ।
तस्मिन्कीरग्रामं लक्ष्मणचन्द्रे [ऽ*]नुपालयति ॥ [२२ ॥*]
सिद्धाख्य-वणिक् पुत्रौ धर्मप्रवणाविह
22. स्थितौ कृतिनौ ।
[ज्ये]ष्ठो मन्युक नामा कनिष्ठमप्याहुकं प्राहुः ॥ [२३ ॥*]
भवतरु-कुठारधारा प्रविषमतम जन्मभरु-मरुल्ल[ह]री ।
प्ररुरोह मोह-
23. [हं]त्री [मन]सि तयो [शशा]म्भवी भक्तिः ॥ [२४ ॥*]
ताभ्यां शिवलिङ्गमिदं निरालयं वीक्ष्य वैद्यनाथाख्यम् [।*]
पुर्या सहितं विहितं पुरतो [ऽ*]स्य च मण्डपो रचितः ॥ [२५ ॥*]
24. इति मन्यु[का]हुकाभ्यामुदरे स्थित्वा पुरा किलैकत्र ।
पुनरुदर-सम्प्रवेश-प्रतिशेध-विधि[स्स] सह विहितः ॥ [२६ ॥*]
यद्यपि पितेव कुरुते करुणां
25. शम्भुस्तथापि पितुरधिकः [।*]
जन्मनिमित्तं हि पिता शशिमौलिरजन्मनो हेतुः ॥ [२७ ॥*]
शाहिल-पाहिल-[क]ाहिल-सिद्धास्सुरलोक¹गामिनस्सन्तु ।
26. पूर्वं पुरुषा × क्रमशश्चत्वारो मन्युकाहुकयोः ॥ [२८ ॥*]
किम्बहुनाथ² तेषां पुरुषाणामे [व] विंशतिर्यातु ।
[सुकृ]तेनानेन दिवं स्वयं च परमास्तु
27. गतिरनयोः ॥ [२९ ॥*]
राजानकेन चास्मै लक्ष्मणचन्द्रेण वैद्यनाथाय ।
मण्डपिकोत्पत्तिधनाद् [ताष्]ट् प्रत्यहं द्रम्माः ॥ [३० ॥*]
ग्रामात्रलम्बना[मो]
28. मात्रा राजानकस्य लक्षणया ।

1. The engraver has put it as सुलोक ।

2. This is my reading from the original stone-slab. Bühler read it as [प्यु]र्यदेषा and corrected it as प्युच्छेषा ।

- एक हलवाहनीया दत्ता भूमिमहिशाय ॥ [३१ ॥*]
 लक्ष्मणस्य सुकृतं सुकृती य-
 ✕ पालयिष्यति तदन्वयधर्ता ।
 तस्या पु-
29. ण्यमुपयातु विवृद्धि
 यो हरिष्यति स गच्छतु चाधः ॥ [३२ ॥*]
 तैलोत्पीडनयन्त्रं कीरग्रामे[५*]स्ति मन्युकाहुकयोः ।
 ताभ्यां तदपि शिवाय
30. प्रदीप-निष्पत्तये दत्तम् ॥ [३३ ॥*]
 एका च पण्यशाला ताभ्यां स्वीया शिवस्य भोगार्थम् ।
 भूमिश्च हलचतुष्टयं योग्या दत्ता नवग्रामात् ॥ [३४ ॥*]
 इति ये-
31. न येन यद्यत्सुकृतं विहितं शिवं समुद्दिश्य [१*]
 इह तस्य तस्य तत्तत्तिष्ठतु यावद् धरित्रीयम् ॥ [३५ ॥*]
 यस्याविस्मृत [ज]ननी-स्तन्य-समास्वादनस्य वदना
32. -ब्जे ।
 परिशुद्ध कवित्वफला सरस्वती भगवती न्यवसत् ॥ [३६ ॥*]
 श्री भृङ्गकस्य स सुत [x काश्मीर-नृप प्रमातुरनघस्य [१*]
 प्रथमवयास्सर[लार्था] व्यधत्त राम ✕ प्रशस्तिमिमा [म् ॥३७ ॥*]
33. चबेढक्षेत्रात् हर--क्षेत्रात् वक्तुण [दे] वाद [ग्र] भूमि [?] ॥
 गुह्येन प्रशस्तिरुत्कीर्णा¹ ॥
 ॥ शककाल-गताब्दा [११*] [२६]²

TRANSLATION

Om. Hail! Salutation to Śarva (Śiva)

V.1. May the Elephant-mounted god (Gaṇeśa) bestow upon you what you have prayed for. May the

1. Bühler had read य (?) शसि भदो ना ।। In his editorial note Hultzsch had suggested the present reading which has been found to be correct after an examination of the stone slab by me.
2. Bühler had read the date as 726. But with this reading the calculations made by J.F. Fleet do not yield satisfactory results. We get Tuesday instead of Sunday mentioned in the inscription. Kielhorn has pointed out that the correct is Śaka 11 26, IA, XX (1891), 154. See also Vogel, JRAS, 1907, 405n and ASIAR, 1905-6, 17 ff.

enemy of Tāraka remove your afflictions. May this Nandi be possessed of the means to cause happiness. May the wielder of the pike of Mahākāla,...create....and may Virabhadra, too, bestow good. May all the servants of the 'bestower of bliss' (i.e. Śiva) whose pride has been crippled, bestow welfare on you.

- V.2. May that Mahādeva protect you, in the mirror of the nails of whose feet, those who have fixed their devotion in him, see themselves repeatedly.
- V.3. May the Lord of Bhavānī (Śiva) be for your prosperity through those eight forms (viz) - that which is active in the world in kindling wood; (that which functions for the illumination of the quarters); that which is subsisted upon by those whose eyes never twinkle and have strong wings¹ (the fish) (the one) upon whom the gods (lit. those who do not wink their eyes) and who side with the virtuous, subsist; that which is praised for carrying the birds, (who is praised for sustaining the twice-born); that from which the god greedy of oblations obtains the highest strength.²
- V.4. We worship that pair of the feet of the Conqueror of Cupid (Śiva) brilliant with ashes, repeatedly (reflecting) on account of astonishment thus: by this very eye it was undertaken to assume the function of an arrow for burning the cities.³ formerly, and now this very body of his has attained the beauty of a bow, which laughs as it were on the demon (lit. enemy of gods) who is bowed down.
- V.5. Although this abode of gods (i.e. temple) is powerless to speak on account of lack of life, still

1. The word *pakṣa* here is used for the fins of the fish.
 2. The eight forms of Śiva are given in the following verse :
 जलं वह्निस्तथा यष्टा सूर्याचन्द्रमसौ तथा ।
 आकाशं वायुरवनिः मूर्तेर्योऽष्टौ पिनाकिनः । ।
 3. This refers to the burning of the three cities of demons by Śiva.

it proclaims, by means of its broad tongue (consisting of) this eulogy, "by whom I have been built".

- V.6. Victorious is **Jayacandra**, the overlord of Jālandhara, the treasure of virtues, in whose realm, temples of gods, of this type have sprung up.
- V.7. Only those merchants are noteworthy, whose wealth, invested in Śiva, becomes ten million-fold in course of time. Of what good are others, who are paltry usurers.
- V.8. May the two brothers, Manyuka and Āhuka, possessed of prudent conduct, become worthy of count in the guilds, on account of this pious deed which is being described.
- V.9. Their purpose has been accomplished by those two brothers who have tasted together, the milk of the mother in the form of devotion to Śiva and who (the mother) is endowed with the breasts (consisting of) tranquillity and self-restraint.
- V.10. There is in Trigarta the delightful village, Kīragrāma¹ where the rivulet called Bindukā² with its surging wide waves (serving) as play-balls sportively plays, having started from the lap of the mountain, like a charming maiden of young age. This same is protected by the *Rājānaka* Lakṣmaṇa endowed with powerful arms.
- V.11. Here, there was at first the *Rājānaka* Kanda, the root of the Bakula tree that is his matchless dynasty; who was the destroyer of the enemies, an invader of towns, a veritable Skanda difficult to restrain.
- V.12. His son, Buddha, of pure intellect, begot a son, Uddhura.³ Then was born Vighraha who brought

1. Modern Baijnath, in Kangra District, H.P.

2. The rivulet Binnua which flows close to Baijnath.

3. Bühler takes the word as a common noun and translates it as 'excellent'. I think it is a proper name, as the object of the verb *ajanayat*.

about the separation (from husbands) of the brides of the enemies.

- V.13. Born from the body of Vighraha, there arose Brahmā, the beloved of the bride (i.e.) the earth; and who possessed the strength to inflict the punishment of war upon his enemies.
- V.14. And that blessed one obtained a son, Ḍombaka, who reflected his (Vighraha's) own form, who gave support by the hand to those staggering from the point of eminence; who had propitiated the Three-eyed god (Śiva); who kissed the royal fortune of the enemies; who was deeply engrossed in the reflection of gainig possession of the fish in the form of enemies; who had overrun groups of villages in the company of kings; (and) who was the head of the family of good relatives.
- V.15. He too obtained a son (named) Bhuvana, whose youth infatuated the women-folk; who was sanctifying on account of the ever fresh waves (of water poured at the time) of giving charity; who had rendered service to the lord of the earth; who had all round arrangements for the protection of his own realm; who had made the forest the home of his formidable enemies; who had the furious roar of a lion in battle; (and) who was an institutor of great sacrifices for Śambhu.
- V.16. He (Bhuvana) begot, a son Kalhaṇa (who was) the mountain Rohaṇa,¹ having multitudes of the jewels of virtues; who was a vehicle (of rescue) in the fathomless ocean of misfortunes; (and) who had mounted on the heads of excellent warriors.
- V.17. He son by name Bilhaṇa was born who was obedient to the good, who had guileless devotion for the lotus like feet of the overlord of Jālandhara;

1. Rohaṇa is the mountain in Ceylon now called Adam's Peak.

who had ample vigour of his own; and had immense army.

- V.18. And he obtained two sons, Rāma and Lakṣmaṇa from Lakṣaṇikā, the daughter of Hṛdayacandra, lord of the land of Trigarta, who was of prudent conduct.
- V.19. When the elder (brother) who was greater by reason of virtues, headed the assembly in the celestial city, in company with the ladies having lips like the *bimba* fruit, the younger one, of callous mind, became firmly established here.
- Vs.20-21. The earth which was enjoyed by Kanda and others who were the destroyers of the enemies of Asanda, (and) who subsisted on the lotus-like feet of the lords of Trigarta, that, is now being enjoyed by the noble Lakṣmaṇa who has well-protected the town and whose blemishless actions are worthy of praise.
- V.22. When that Lakṣmaṇacandra, whose beloved was Mayatallā, a charming woman, possessing matchless beauty, was protecting Kīragrāma:
- V.23. There lived here, the two sons of the merchant called Siddha, who were inclined towards righteousness, and were blessed. The elder bore the name Manyuka, and they called the younger as Āhuka.
- V.24. In their mind, there sprouted the devotion pertaining to Śiva which is the edge of the axe for the tree of existence, (and) a waft of wind in the most rough sea of (repeated) births; and is a destroyer of delusion.
- V.25. They two, seeing the phallous emblem of Śiva called Vaidyaṇātha, without a home, furnished it with a temple; and in front of it was constructed a porch (by them).
- V.26. It is said, that previously having thus remained

together in the womb, the way to prevent a re-entry into the foetus was provided together by Manyuka and Āhuka.

- V.27. Though Śambhu bestows compassion like a father, still he is more than a father. The father is precisely the cause of birth, (while) the Moon-crested god (Śiva) is the cause of cessation of birth.
- V.28. May the four ancestors of Manyuka and Āhuka viz. Sāhila, Pāhila, Kāhila and Siddha, in serial order, be the wayfarers to heaven.
- V.29. In short, even, the whole score of those ancestors, may go to heaven by virtue of this pious act; and of these two themselves may there be the highest mode of existence.
- V.30. And the *Rājānaka* Lakṣmaṇacandra has given to this Vaidyanātha, six drammas daily, from the money accruing from the income of the custom.
- V.31. By Lakṣaṇā, the mother of the *Rājānaka*, has been donated to Maheśa, land which can be cultivated by one plough, from the village named Pralamba.
- V.32. May the religious merit of that person of noble deeds who claims descent from Lakṣmaṇa (and) who shall protect this pious act, achieve increase. He who shall seize it, may sink down!
- V.33. There is in Kīragrāma machine for tracting oil, belonging to manyuka and Āhuka. That, too, has been donated by them to Śiva, for providing lamps (at the temple).
- V.34. And one shop of their own, and land (measuring) four *halas* and fit (for cultivation) has been donated by them from Navagrāma for the meal to be offered to (the idol of) Śiva.
- V.35. Thus whatever pious acts have been performed here, by the various persons, intending them (as

an offering) to Śiva, may those (acts) of theirs last, as long as this earth (remains).

V.36-37. That son of the illustrious Bhṛṅgaka, the blemishless judge of the king of Kāśmīra, Rāma, in whose lotus like mouth dwelt the divine goddess of learning, (who was bestowed with) the benefit of faultless poetic talent, (who is), of young age, (who has) not forgotten the taste of the mother's milk, created, this eulogy having lucid meaning.

This eulogy has been engraved by Guhaka, who hails from the Cabeḍha region, a land of Śiva, the best of lands on account of the presence of the god.....?

The expired years of the Śaka era, [11]* 26.

**80. BAIJNATH ŚIVA (VAIDYANATHA) TEMPLE
(RIGHT-HAND WALL OF PORCH) INSCRIPTION
OF THE REIGN OF JAYACCANDRA.**

Provenance	: Baijnath, Tahsil Palampur, District Kangra, Himachal Pradesh.
References	: Alexander Cunningham, <i>CASR</i> , V, 180-81; George Bühler, <i>El</i> , I, 97-118; F. Kielhorn, <i>IA</i> , XX (1891), 114-16; J.Ph. Vogel, <i>ASIAR</i> , 1905-06, 17 ff; <i>JRAS</i> , 1907, 405; <i>JRAS</i> , 1929, 115.
Language	: Sanskrit.
Metres	: Verse 1, <i>Vasantatilakā</i> ; Verses 2,30 <i>Śāradūlavikrīḍita</i> ; Verses 4,8, 11 to 17, 32, 33 and 38 <i>Anuṣṭubh</i> ; Verses 5,7,21,22,24,26,29,39 <i>Upajāti</i> ; Verses 6,25 <i>Vaṃśastha</i> ; Verse 9, <i>Mañjubhāṣiṇī</i> ; Verses 10, 18, 19 and 31, <i>Āryā</i> ; Verses 20,34 to 37 <i>Rathoddhatā</i> ; Verse 23, <i>Upendravajrā</i> ; Verses 27,28 <i>Indravajrā</i> .
Script	: Śāradā.
Date	: [Laukika] year [42] 80, Jyeṣṭha Śuklā Pratipadā, Sunday; Śaka, 1126 (?)

TEXT¹

1. ओं [१*] स्वस्ति ओं [१*] नमो गणपयो [:] ।
यद्यप्यहं पशुपते कुमतीन्द्र² एव
पर्याप्त भक्ति-विभवेन³ मया त[था]पि ।
अस्यां स्तुतौ [श्र]वण ले[ह्य]-[र]सांश भा[जि]
[गौ]-
2. [र्य]ा सहैव परमेश निमन्त्रितो [ऽ*] सि ॥ [१ ॥*]
पा[शच्छेद]न-[क]र्तरि प्र[ण]मतां मोहान्धकूप वृड-
[ल्लोक] प्रोद्धरण[क्षमे] नि[रु]पमानन्दका[सं] दायिनि ।
दुर्गे द्वार U - U
3. हारिणि हरित्रा[ह्य]ादि देव स्तुते
भक्तिः क्षेमविधायिनि त्रिनयेन त्वय्येव न[स्स्वा]मिनि ॥ [२ ॥*]

1. From the original stone-slab.

2. Kielhorn, *IA*, 1891, 114; Bühler had read it as कुमति [द्र]

3. Kielhorn विबुधेन, *ibid.*; Bühler, विवशेन, *El*, I, 104.

व्यापदवल्लि [समू]ल-[पा]टन[क]री त्वं गीयसे स[र्व]दा
[मा]-

4. ता [त्वं] जगतस्तवास्ति न मिति[स्स्वे]षां [महि] ग्रामिह ।
उक्ति × केवलमेव [शो]भत इयं नो देव[मा]तेति ते
संसर्ग × पि [तुः]¹ काननैरु[पचि] तै[रा] श्रीयते च [त्व]या ॥ [३ ॥*]
5. यस्य[ः] हिमालयो[त्कर्ष] पोषिणी [मूर्ति]रुत्तमा ।
तस्या नमन्ति चरणौ धन्या × केचन जन्तवः ॥ [४ ॥*]
धन्यै [र्न]रैरु[ग्र] वधूस्सदैव
त्वम्प्रार्थ्यसे [भक्ति]-
6. भराभिरामैः ।
क्लेशापहारीति मनोहराभि-
वाग्भि × क[वीना]मुपगीय[से] च ॥ [५ ॥*]
आसन्न-मृत्युत्व-दशामुपेयुषां
सुरेष्व²नास्थाममरेषु कु-
7. र्वताम् ।
सत्यं भवानी शरणाभिलाषिणां
मनोरथं पूरयितुं प्रगल्भते ॥ [६ ॥*]
मुहुस्समुद्रासिन एव यु[द्ध]-
क्री[डा] निकृत्तासुर-सङ्घपस्य³ ।
8. सत्यं हरेरप्युपरि त्वमेव
सन्तिष्ठसे निष्ठुर-वीर्यधाम्नः ॥ [७ ॥*]
अना⁴दि हृदयाह्लादि द[र्श]नतो दिने दिने ।
बहु देहान्तर [स्था]णु [स्त्व]मेव किल कथ्यसे ॥ [८ ॥*]
9. प्रसरन्मरीचि चयचन्द्रचारुणा
वदनेन राजसितरामतिश्रिणा ।
बहुशोणिमादौ गुणसम्पदालयौ
परिपूजयन्ति चरणौ तवामराः ॥ [९ ॥*]
10. त्रैलोक्यजनन्यां त्वयि करुणावति युज्यते नृणां भक्तिः [१*]

1. Bühler, पितृ, *ibid.*

2. सुरेषु, Kielhorn, *IA*, 1891, 114-116; Bühler's पुरेषु is clearly untenable.

3. Kielhorn, *IA*, 1891, 114-116; Bühler, स[र्म] प[स्य], *EI*, I, 104.

4. Kielhorn, *IA*, 1891, 114-116; Bühler, मलादि, *EI*, I, 105.

- त्रैलो[क्या]न्तर्निलयं त्वं हि जनं नयसि परमपदम् ॥ [१० ॥*]
गिरिजेशाधिखिन्नो [ऽ*]ि[स्म]
11. त्वं गतिर्भव साम्प्रतम् [१*]
संसार-सागराच्चेतो भीरु मे नीयतां शमम् ॥ [११ ॥*]
शिवायैक विनन्तव्य पुण्यपादाग्रपांसवे ।
तुभ्यं क्षुभ्यद्रिपुध्वंसम-
12. हाशक्तिमते नमः ॥ [१२ ॥*]
चन्व(ञ)च्चापलसदृष्टि विषमेषु प्रयोजकः [१*]
त्रैलो[क्ये] स्त्रीजनो यो [ऽ*]त्र तस्य त्वमधिदैवतम् [१३ ॥*]
[शोभि]ता[नां] त्रिभिर्नैत्रै मृ[डा]नि
13. शरणैषिणाम् [१*]
वपुश्श्रीमदविध्वंसं¹ विधातुं प्रजिगल्भिषे ॥ [१४ ॥*]
आपत्कलाप-मेलाप-परिताप-प्रलापिनम् ।
गौरी शास्ति विमोहात्कं [कस्त्रा] तुम-
14. परःक्षमः ॥ [१५ ॥*]
शर्वाणि मानं त्वद्भक्ता यान्ति सर्वातिशायिनम् ।
प्रसीद मातस्संसारच्छीघ्रमेव विमोचय ॥ [१६ ॥*]
गाढा गजानने प्रीतिस्स[र्व-मो]हि व-
15. पुस्सदा ।
उद्दीपितस्मरा दृष्टिर्यस्यास्ते तत्पदं नुमः ॥ [१७ ॥*]
इति रामेण निरामयसममुमया यन्मया स्तुतो [ऽ*]सि विभो [१*]
श्रुत्वा तममोघी कुरु परिश्रमं
16. परम कारुणिक ॥ [१८ ॥*]
एकोक्त्या स्तोत्रमिदं गौरीश्वरयो ऽ पठन्ति ये भक्त्या ।
तेषामप्यभिलाषस्सिध्यतु शिवयो ऽ प्रसादेन ॥ [१९ ॥*]
इति गौरीश्वरस्तोत्रम् ॥
17. अस्ति शीतलगभस्तिशेखर त्वत्प्रशस्ति करणे कुतोऽ²र्हता ।
किन्तु पावकमयाक्ष ताविकी³ भक्तिरेव जडतां भनक्ति नः ॥ [२० ॥*]
अद्यापि विस्मापयिता-

1. Bühler has वपुश्श्रीमद्विध्वंसं । But on the original stone *da* is not a *halanta* nor it is combined with the following *vi*.
2. In the original epigraph the *avagraha* is indicated by a thin vertical line.
3. Read तावकी । The short *i* before *v* in the original is superfluous.

18. र एते
विद्यन्त एवेश्वर भक्तिमन्तः ।
विचित्रचारित्र निधिर्यथैष
राजानको लक्ष्मणचन्द्रनामा ॥ [२१ ॥*]
केदार यात्रां विरचय्य येन
विशोधनीं प्राक्त-
19. न-दुष्कृतस्य ।
इत ऽ परं सर्वपरस्त्रियो मे
स्वसार इत्येव कृता प्रतिज्ञा ॥ [२२ ॥*]
किमेतदाश्चर्यमवार्यवीर्यै-
र्यदेष योधैर्युधि दुष्परधर्षः [१*]
धनु-
20. धराणां धुरि यो मनोभू-
र्वभूव तस्याप्यविधेय एव ॥ [२३ ॥*]
अद्येश्वरा मन्दपराक्रमत्वं
मत्वा विपक्षैर वधीरिताज्ञाः [१*]
[व]ास्तव्य नारी-हठसङ्गमेन
21. पुराधिपत्यं सफलं विदन्ति ॥ [२४ ॥*]
नवं वयो रूपमधि [श्रि] दातृता
पुराधिपत्यं बहव ऽ प्रियङ्कराः [१*]
तथापि चेत ऽ परदारवर्जि चेत्
किमस्ति दुस्साधमत ऽ प-
22. रं तपः ॥ [२५ ॥*]
राजानकस्य प्रविशुद्धबुद्धे-
ऽ पाणि × कृपाण-ग्रहण-प्रवीणः [१*]
विवर्जयामास विगर्हितानि
तस्य[१]न्यनारी-स्तनमर्दितानि ॥ [२६ ॥*]
तस्यास्ति
23. देसे (शे [५*]त्र वणिक् प्रसिद्ध-
स्सिद्धात्मजो मन्युकनामधेयः
छिन्नेत्यविच्छिन्नमहेश भक्ते-

- मर्तावदातचरितस्य यस्य ॥ [२७ ॥*]
 यस्याहु[का]ख्यो [ऽ*]स्त्यविभक्त-वित्तो
 24. भ्राता कनिष्ठस्सुकृतैकनिष्ठः [१*]
 व्यग्रा समग्रातिथिपूजनाय
 गुल्हेति गर्हरहिता च भार्या ॥ [२८ ॥*]
 भक्ति [स्रुटल्लो]¹भ-मलेन तेन
 [स]भ्रातृकेन त्रिपु-
 25. रान्तकस्य
 द्वारस्थ-गङ्गायमुनादि मूर्ति-
 × कृता पुरीयं सह मण्डपेन ॥ [२९ ॥*]
 भस्त्रागर्भ-गृहीत-सर्वविभवा नेदिष्ट देशे क्वचिद्
 ये कुर्वन्ति गतागता-
 26. नि वणिजो गण्या वराका × क्व ते ।
 धन्यो मन्युकनामधेय इह हि श्रीकण्ठरज्यन्मन-
 ४ पोत प्रोत विवेक-वेतनधनो मोहार्णवं तीर्णवान् ॥ [३० ॥*]
 देवद्विजगु-
 27. रु-भक्तस्सौजन्यनिधिर्गुणप्रियो दाता ।
 आसुक-सुतो [ऽ*]स्ति विप्रो रल्हणनामा सुशर्मपुरे ॥ [३१ ॥*]
 तेन दैवज्ञधुर्येण धान्यद्रोण-द्वयं शिवे ।
 वहमान स्वभूप-
 28. ष्ठात्रवग्रामात्समर्पितम् ॥ [३२ ॥*]
 इहत्येन नवग्रामादत्ता चा[त्र]हलार्ध-भूः [१*]
 गणेश्वरेण गोविन्द-द्विजपुत्रेण धीमता ॥ [३३ ॥*]
 देपिकाङ्ग जनितेन मल्हिका-
 29. सूनूना विततवित्तशालिना ।
 जीवकेन वणिजा निजा च भू-
 ४ प्राङ्गणाय पुरतश् शिवे [ऽ*]र्पिता ॥ [३४ ॥*]
 [या]वदे[ष] भगवा [न²वाम्प]ति-
 व्योम कोम[लरु] चिश्च गा[ह]-

1. Suggested by Kielhorn, *IA*, 1891, 114-116. Bühler had a rather unintelligible reading द्रुवाटे भसलेन *EI*, I, 106.

2. As read by Kielhorn, *IA*, 1891, 114-116. Bühler has भुवाम्पतिः । *EI*, I, 107.

30. ते ।
 मन्युकाहुक कृ[त]शिशवालय-
 स्तावदस्तु सममन्यसा(श)सनः (नैः) ॥ ¹[३५*]
 श्रासिकात्मज उ[दा]र धी[र्व]सन्-
 सूत्रधारधुरि नायकाभिधः ।
 श्रीसुश [र्म]-

31. नगरादिहाययौ
 [सम्म]नस्य तनयश्च ठोदुकः ॥ [३६ ॥*]
 तेन तेन च सहैव टङ्किता
 प्रोन्नता शिवपुरी समण्डपा ।
 [शास्त्र²] दृष्टिमनुसृत्य नि [र्मि]-

32. ता
 यत्र भान्ति गणवर्गमू [र्तयः ॥ ३७ ॥*]
 शृङ्गारा भृङ्गकौ यस्य पितरौ पुण्यशालिनौ ।
 स प्रशस्तिमिमां चक्रे रामनामा कवीश्वरः [॥ ३८ ॥*]
 33. संवत्सरे [ऽ*]शीतितमे [प्र]प[त्रे]³
 [ज्यैष्ठ]स्य शुक्ल-प्रतिपत्तिथौ च ।
 [श्री] मा[ज्ज]यत्त्वन्द्र नरेन्द्र-राज्ये
 रवे [र्हि]ने रामकृता प्रशस्तिः ॥ [३९ ॥*] ।
 ॥ ओं नमश्शिवाय ॥⁴

TRANSLATION⁵

V.20. Where is the worthiness (in me) to compose your eulogy O Moon-created One (Śiva), but your devotion itself breaks our dullness O Fire-eyed One.

V.21. Even to-day there exist, O Lord, people possessed of devotion, who cause surprise, just as is this

1. There is an ornamental drawing after this mark of punctuation.

2. This is Kielhorn's reading, *IA*, 1891, 114-116; Bühler had शामु ।

3. प्रसन्ने । Bühler, *EI*, I, 107.

4. After this ending Bühler added the words [शककालगताब्दाः] as "faintly visible" *EI*, I, 103.

5. The first 19 verses which constitute only an eulogy of Śiva and Pārvatī have been left out, as they do not contain any historical information.

Rājānaka named Lakṣmaṇacandra who is a treasure-house of wonderful conduct.

- V.22. By whom, having performed a pilgrimage, to Kedāranātha, which is the purifier of the sins of former births, the following resolve was made; "henceforth all womenfolk of other people (or of the enemies) are my sisters".
- V.23. What wonder is there, that he is invincible in battle, by the warriors, whose might is irresistible - he who cannot be subdued even by Cupid who is the foremost amongst the wielders of the bow.
- V.24. To-day the lords whose command is disregarded by the opponents considering their (of these lords) prowess to be poor, consider their overlordship of the town as fruitful by the rape of the women of the habitation.
- V.25. [He has] young age, beauty of exceeding splendour, charitableness, overlordship of the town, many persons eager to perform pleasing actions. Even then if his mind avoids the women of others, what penance is more difficult to accomplish, than this?
- V.26. The hand of that *Rājānaka*, whose intellect was exceedingly pure, which (hand) was dexterous in wielding the sword, avoided the censurable pressing of the breasts of the wives of others.
- V.27. In his country there is a well-known merchant, named Manyuka, the son of Siddha. Of him, whose devotion to Maheśa was constant and whose conduct was pure, there was the mother called Chinnā.
- V.28. Whose younger brother is Āhuka, whose wealth is undivided from his brother and who is solely intent on doing good deeds; and whose wife named Gulhā is free from censure, and remains busy in honouring all the guests.

- V.29. By him, whose impurity of greed was being destroyed by his devotion, along with his brother, this temple of the destroyer of Tripura, at the door of which stand the statues of Gaṅgā, Yamunā and other deities, has been constructed together with the porch.
- V.30. In what count are those wretched merchants who, carrying all their wealth in the interior of their pouches, are going and coming back from some place in the nearest country. Blessed indeed, is Manyuka, in this regard, who has crossed the ocean of delusion (of this existence), having invested (lit. sewn) his wealth in the ship (i.e. his mind), which delights (in the devotion) of Śrīkaṇṭha, as the wages for the acquisition of the faculty of discernment.
- V.31. In Suśarmapura, there is the Brāhmaṇa Ralhaṇa by name, the son of Āsuka, (and) a devotee of the gods, the twice-born and the preceptors, a treasure-house of generosity and who loves virtues and is bounteous.
- V.32. By him, who is foremost amongst the fortune-tellers, have been donated two *droṇas* of paddy to Śiva, from his land under cultivation in Navagrāma.¹
- V.33. And the wise Gaṇeśvara, who belongs to this place and is son of the Brāhmaṇa Govinda, has donated half a *hala* of land to this temple.
- V.34. And by the merchant Jīvaka, son of Depika and Malhikā, who possesses extensive wealth, has been presented his own land to Śiva, for the court-yard in front.

1. Bühler's translation of the second half of this verse is as follows: "from Navagrāma where the surface of his land has the measure of one Vāha." D.C. Sircar has translated *vahamāna* as "the land that is being ploughed" IEG, 358. *Bhūpr̥ṣṭha* simply means 'land' cf. *Marupr̥ṣṭhāni* in *Raghuvamśa*, IV, 31, simply meaning *nirjanasthānāni* as explained by Mallinātha.

- V.35. As long as this revered 'lord of the rays (the Sun) and the one of tender brilliance (the Moon) traverse the sky, so long may this temple of Śiva constructed by Manyuka and Āhuka last, together with the other charters of grants.
- V.36. The high minded son of Āsika, Nāyaka by name, who occupies the foremost position amongst the architects, came here from Suśarmapura, and so also Ṭhoḍhuka, the son of Sammana.
- V.37. By him (Nāyaka) and by him (Ṭhoḍhuka) together has been fashioned this lofty temple of Śiva together with the porch, where the statues of the host of *gaṇas* constructed by following the view (expounded in) codes of architecture are shining forth.
- V.38. The prince of poets, by name Rāma, whose parents are the virtuous Śṛṅgārā and Bhṛṅgaka, composed this eulogy.
- V.39. **On the first lunar-day of the bright fortnight of the month of Jyeṣṭha, when the 80th year has been completed, during the reign of the illustrious king Jayaccandra, this eulogistic poem has been composed by Rāma, on the day of the Sun, Om Salutation to Śiva.**
Elapsed years of the Śaka Era.....1126(?)

81. A JAIN INSCRIPTION IN THE ŚIVA (VAIDYANATHA) TEMPLE AT BAIJNATH (KANGRA)

Provenance	: Baijnath, District Kangra, Himachal Pradesh.
References	: General A. Cunningham, CASR, V, 183; George Bühler, EI-I, 118-19.
Language	: Sanskrit.
Script	: Jain Nāgarī.
Date	: Saṃvat 1296, Phālguna, Dark fortnight, Lunar-day 5, Sunday, January 15, A.D. 1240.

TEXT¹

1. ओं [१*] संवत् १२९६ वर्षे फागुण^२ व दि ५ रवौ कीरग्रामे
ब्रह्मक्षत्र-गोत्रोत्पन्न व्यव^३ मानू पुत्राभ्यां व्य^३ दोल्हण-आल्हणाभ्यां
स्वकारित-श्रीमन्महावीर-चैत्ये ॥^४
2. श्रीमहावीर जिन मूलबिंब आत्मश्रेयो[र्थ] कारितं ।
प्रतिष्ठितं च श्रीजिनवल्लभसूरि संतानीय रुद्रपल्लीय
श्रीमदभयदेवसूरि शिष्यैः श्रीदेव भद्रसूरिभिः ॥

TRANSLATION

Om. In the Vikrama year 1296, Phālguna (month) 5th lunar day of the dark fortnight, on Sunday, in Kīragrāma, in the temple of the Venerable god Mahāvīra, constructed by themselves at Kiragrāma, this original image of the worshipful Mahāvīra Jina, was caused to be made for their own well-being by the merchants Dolhaṇa and Ālhaṇa, sons of the merchant Mānu, born in the Brahmakṣatra family, (which) was consecrated by the venerable Devabhadrasūri, the pupil of the venerable Abhayadevasūri belonging to Rudrapallī, and a descendant of the venerable Jinavallabhasūri.

1. From the original stone.
2. Read फाल्गुणे ।
3. The significance of this व्यव and व्य is not clear. Bühler is also silent. Does it stand for व्यवहारिन् 'a trader' ?
4. This mark of punctuation is superfluous.

**82. KANGRA (BHAWAN) VAJREŚVARĪ DEVĪ
TEMPLE INSCRIPTION (JVALĀMUKHĪ
PRAŚASTI) OF THE REIGN OF
SĀMSĀRACANDRA I**

Provenance	: Temple of Vajreśvarī at Bhawan, a suburb of Kangra city, Himachal Pradesh.
References	: Alexander Cunningham, CASR, V, 167-68; George Bühler, EI, I, 190-95.
Language	: Sanskrit.
Metres	: Verses 1-9, 11-13, <i>Sragdharā</i> ; V.10, <i>Anuṣṭubh</i> ; Verses 14,16, <i>Śārdūlavikrīḍita</i> ; Verse 15, <i>Upajāti</i> ; Verse 17 <i>Gīti</i> .
Script	: Śāradā in Verses 1 and 2, the rest of the inscription is in Devanāgarī.
Date	: Undated. From the mention of the Sayyad emperor of Delhi, Muhammad Shah, it can be placed between A.D. 1433 and A.D. 1446.

TEXT¹

1. ओं ॥ ओं स्वस्ति ॥ ओं नमो ज्वालामुख्यै ॥
पायाज्ज्वालामुखी व ५ प्रणत-सुखर-स्फार-कोटीर कोटी-
कोटी-वाटीकमान-द्युमणिसुमणि-श्रे-
2. णिभावेणिभाता ।
कल्पांत क्षोभजृंभाभररभससमारंभसरंभ-भीम-
ज्वाला माला करालानन-लघुकवलीभूत-भूतप्र-
3. -पंचा [॥*] १ [॥*]
अव्यात् ज्वालामुखी वस्समर-समरसीभावसंभावनो [द्य]-
द्रीर्वाणव्यस्रवाण प्रहसित दितिभूर्गर्वसर्वकषौजा [॥*]
शौर्याहंभाव-संभावितम-
4. हिष-गलामग्रखड्गाग्रधारो-
दगच्छद्रक्तप्रणाली [वि]त[त]रय हति छिद्रितोर्ध्वाण्डखण्डा ॥ २ ॥

1. From the original stone in Vajreśvarī's temple at Bhawan (Kangra).

[पंचा]स्योदंचन-प्रांचित चरणसरोजा सरोजासनादि-
[स्थि]त्यासु त्यागशूरामुरग-

5. मरमदत्यो नदत्यां च जन्या ॥ (1)
जन्या जन्यप्रपंचा [प्र]भवभयरुजा-हारिणी हारिणी सा
वद्यावद्यानवद्यां धिय[मिय]मुदय [स्थे]म्नि वज्रेश्वरी वः ॥ ३ ॥
साकं साकं-
6. -सकंसाशमनशमनताशाविभाता विभाता
दिव्या दिव्यापदूना विषमविषमयत्क्लेशभीमाशभीमा ॥ (1)
वामावामावताद्वो यतिनियतिनियति¹निरी-
7. -क्षासमक्षा
जालं जालंधरं श्री चयन चयन योगाश्रितोमाश्रितोमा ॥ ४ ॥
देवी ज्वालामुखी वक्षिरमशुभमलं खंडिशीष्टैधिषीष्ट
स्थामैतस्याः प्रसादात्कि-
8. -मपितनु महश्चेतसा [सं] गसीष्ट ॥ (1)
विद्या [वि]द्यो[ति]षीष्ट प्र[कृ]ति मनुवि दे[] यिषीष्ट प्रसत्ति-
र्धीः संबोभूयिषीष्ट प्रचुरपरिमला-न्प्रको²कूयिषीष्ट ॥५ ॥
दुर्गा-
9. दुर्गार्ति वो [ऽ*] व्यादलिकुलतरलां [वै]जयं³[न्ती] जयन्ती
माला मालालयन्ती [क]लित[क]लिमला विश्रुताशा [श्रु]ताशा ॥ (1)
दुर्गा दुर्गार्ति वो [ऽ*] व्यादलिकुल तरलां वैज-
10. -यं³न्ती [ज]यन्ती-
मालामाला [ल]यन्ती कलित [कलिमला] विश्रुताशा[श्रु]ताशा ॥६ ॥
साव्याद्गां सर्वदा वः कलितहरिपदा देवविद्या ससोमा
साव्याद्गां वः
11. कलितहरिपदा [दे]व वि[द्या] रसोमा
सा[व्याद्गां] सर्वदा [वः] कलितहरि[प]दा दे[व]विद्यारसोमा
साव्याद्गां सर्वदा वः कलितहरिपदा देवविद्या रसो-
12. मा [॥] ७ [॥]

1. This नियति is superfluous. The engraver had himself indicated it by a mark. At the end he had left out समक्षा.
2. According to Bühler, the reading is probably to be corrected as गीःप्रको ect.
3. Here as well as in line 10, the *anusvāra* is superfluous.

एधन्ती स्निह्यमानां वि-नु-[म]तिं [या] - -¹ सर्वादा नी-
रुद्यन्ती वो विबाध [त्पषति] प-च (?) या पाषयन्ती सुखानि ॥ (1)
पुंसः सेव्या विनत्या विजयति सुदुता क-

13. लम्षं त[क्षु] वाना
शर्मेणौ - । सुकर्म फलमुप[चिनु]ते मर्त्यलोकस्य सारं (रम्) ॥ ८ ॥
सं¹गीषीष्ट स्थिरेष्ट² सकलकलिकलां कंसिषीष्टशिशीष्ट
श्रेयस्त्रासीष्ट

14. दीसीष्ट च निरतिशयां संततिं³ िषीष्ट ॥ (1)
-। सीष्टा-रच⁴क्रा - - सदनचरा गाहिषीष्टासिषीष्ट
स्थाषीष्टास्थां धृषीष्टाहितकृति निकृषीष्टाद्य कात्यायनी

15. ते ॥ ९ ॥
श्रीमद्राघवचैतन्य-मुनिना [ब्रह्म]वादिना [1*]
[स्तव]रत्नावली सेयं [ज्वा]लामुख्यै समर्पिता ॥ १० ॥
विद्वानात्रेयगोत्रः कलिमलदलनो द्राविडः कृ -

16. षणभट्ट-
षडदर्शिन्याः प्रवक्ता नृपतिसुत⁵नुतः सोमसंस्थाभिषिक्तः ॥ (1)
तस्माद्वागीश्वराख्यः समजनि सुधियामग्रणीर्ग्रथकर्ता
मीमांसा-

17. - पारदृश्वा स्मृति [श्रुति ?] निपु[णो] यज्ञविद्याप्रवीणः ॥ ११ * [॥]
तत्सूनुः कृष्णभट्टः परनरवनितासोदरः सर्वविद्या-

पारीणः काव्यकर्ता हरिहरचरणांभोजभृंगो [5*] तिवेलं ॥ (1)
18. काशीवासी समेत्यालिखदिद [मुरुभिर्लि] [पिभिः*] स्तोत्ररत्नं
ज्वालामुख्या महिम्नः कलयत तदिदं भुक्तिमुक्तिप्रधानं (नम्) ॥ [१२* ॥]
वंशे जैवातृकस्याभवदवनिपति-

मेघचन्द्रस्ततो [5*] भू-
19. भूद्राजा श्रीकर्मचंद्रो गुणगणनिलयः सत्कुमुदवत्सुधांशुः ॥ (1)
तस्मात्संसार चंद्रः समजनि नृपतिः पंचमा [ब्दा]भिषिक्तः
शत्रून्सर्वान्विजि-

1. Bühler has put a blank in the place of this स.
2. Bühler has ि - - ण् ।
3. Bühler has - त ि - ।
4. This letter has been left out by Bühler.
5. The correct reading is शत read नृपतिशतनुतः

20. त्वा (त्य) वितरति वसुधां वेदशास्त्रार्थविद्भयः ॥ [१३ ॥*]
कीर्तिर्यस्य तुषारहार विशदा लोकत्रयं गाहते
प्रालेयाद्रिमिषेण पन्नगपतिव्याजेन चंद्रछवा(ला)त् ।
21. यन्मूर्तिश्च सतामभीष्टफलद् श्विन्ता [म]णि[*] शोभते
सो [ऽ*]यं भूपतिशेखरो विजयते संसारचन्द्रो नृपः ॥ [१४*]
वीर-प्रतिहारसुते वदान्ये
महीपते वोढरि रा-
22. ज्यभारं (रम्) ॥ (१)
रणी प्रतीहार जितारिवर्गे-[ऽ*]
भवत्प्रशस्तिः परिरक्षति क्षितिं (तिम्) ॥ [१५* ॥]
ब्रह्मांडोक्तगुहान्तरे दृढतरं निर्माय कूर्मासनं
क्षीरांभोनिधि-यो-
23. गपट्टकलिताप्युप्त्वा तमःकुन्तलान् ॥ (१)
कालं वस्तु विजित्य पश्यति परंज्योतिः प्रतापाभिधं
श्रीमत्साहिमहंमदस्य जयतात्कीर्तिः परा योगिनी । (॥) [१६* ॥]
24. श्रीमद्गणपतिशुक्लप्रीत्या कांबोजदेल्हस्य ॥ (१)
भक्त्या लेखितमेतत्स्रोत्रं सूगीक-सूत्रधाराच्च¹ ॥ [१७ ॥*]
श्रीमत्कर्मध्वजशिष्य-सूर्यध्वजस्य ज्वालामुख्यै नमो [ऽ*]स्तु² ॥ [॥]

TRANSLATION³

- V.10 By the famous ascetic Rāghavacaitanya, a Vedāntist, this eulogy, which is like a necklace of jewels, has been offered to Jvālāmukhī.
- V.11. There was a scholar of Ātreya *gotra*, the destroyer of the impurity of the Kali age, the Drāviḍa Kṛṣṇabhaṭṭa, the expounder of the Six systems of Philosophy, who was eulogised by a hundred kings,⁴ who had been anointed at the assemblages of the *soma* sacrifices. From him was born the leader of the wise, named Vāgīśvara, who was the writer

1. read सूत्रधारेण ।

2. Bühler has omitted this स्तु and read only नमो ।

3. The first nine verses are only a eulogy of the goddess Jvālāmukhī and have no historical importance. Therefore, they have not been translated.

4. The translation is based on the reading *nṛpati-śata* as emended by me.

of treatises, well-versed in Mīmāṃsā, adroit in the knowledge of the whole body of sacred tradition, and skilled in the science of the sacrifice.

- V.12. His son is Kṛṣṇabhṭṭa, who is a uterine brother to the wives of other men, has mastered all the sciences, the writer of poetry, the black-bee hovering over the lotus-feet of Viṣṇu and Śiva and devoted exceedingly; a resident of Kāśī, having arrived here wrote this jewel of a hymn of the greatness of Jvālāmukhī. So take notice of this, the chief characteristics of which are the attainment of things of enjoyment and liberation from rebirth.
- V.13. In the lunar¹ race there was Meghacandra, the lord of the earth. From him arose the illustrious Karmacandra, the abode of hosts of virtues (and) a veritable moon for the assemblage of lotuses (namely) the good people. From him was born king Saṃsārācandra who, having conquered all his enemies after having been anointed for five years, is bestowing land upon those who are conversant with the meanings of the Vedas and the sacred lore.
- V.14. Victorious is this king Saṃsārācandra, the most distinguished amongst the lords of the earth, whose fame resplendent like snow and a garland of pearls, traverses the three worlds. the earth, the nether region and the heaven; in the garb of the mountain of snow (Himālaya), under the pretext of the lord of the serpents, and the moon¹; and whose personality shines like a desire-granting jewel, which bestows the coveted reward on the good people.
- V.15. When the munificent *Pratihāra* Raṇi, the son of the *Pratihāra* Vira, who has conquered the host of the enemies, bears the burden of governing the kingdom, it is your eminence, O king, which protects the earth.

1. One of the meanings of *jaivātrika* is moon, which best suits the context, as the kings of Kangra claimed descent from the moon.

- V.16. May that highest Yoginī, the glory of **Sahi Mahamada**,¹ be victorious, the glory which having fashioned the tortoise-posture of sitting, firmly within the cave called the mundane world, after having shorn the locks of darkness even though furnished with the ascetics' cloth in the form of the milk-ocean, and having conquered the object called time, sees the highest light called "majesty".
- V.17. On account of the devotional affection for the holy Gaṇeśa and Śiva², this hymn has been caused to be written by the architect Sūgika, out of devotion to Kamboja Delha.

1. He can be identified with Muhmmad Shah of the Sayyad Dynasty, who ruled from A.D. 1435 to A.D. 1444.

2. One of the meanings of the word *Śukla* as given in Monier William's *Sanskrit-English Dictionary* is Śiva and this fits here best.

83. A STONE INSCRIPTION OF MAHĀRĀJA VIGRAHA, DATED SAMVAT 184.

- Provenance** : Unknown. Kielhorn, who published this inscription, has called it as Panjab Inscription. The Panjab of 1897, when Kielhorn published this inscription, included the entire territory now covered by the three Indian states of Haryana, Punjab and Himachal Pradesh; and Punjab and the N.W.F. Province of Pakistan. As we find *Rājānaka* named Vighraha in the Baijnath Śiva temple inscription, the stone might have come from some place in Kangra District of Himachal Pradesh.
- References** : F. Kielhorn, *IA*, XXVI (1897), 29.
- Language** : Sanskrit.
- Script** : Śāradā.
- Date** : Samvat 184 (of an unspecified era), Śrāvaṇa, Dark-fortnight, 15th lunar day.

TEXT¹

1. स्वस्ति ॐ ॥ सम्वत् १८४
2. श्रावण व ति १५ [1*] अत्र दि-
3. ने महा[राज*]-श्री विग्रह-रा[ज्ये ?] घोरशि-
4. व-पुत्र-धो- [धे] न वापी प्रतिष्ठापिता [॥] लिखितं

TRANSLATION

- Ll.1-2 Hail! Om. The year 184, in the month of Śrāvaṇa, 15th lunar day of the Dark-fortnight.
- Ll.2-4 On this day, in the reign of Mahārāja the illustrious Vighraha, Dhondha, son of Ghoraśiva, consecrated an artisian-well.² Written by

1. From *IA*, XXVI, 29.

2. In the absence of any information about the situation of the place where the artisian well was constructed, it is not possible to identify this local ruler. One Vighraha is mentioned in the genealogical list of the *Rājānakas* (Governors) of Kīragrāma (Baijnath) in the Kangra District.

84. NIRMAND COPPER-PLATE INSCRIPTION OF MAHĀSĀMANTA MAHĀRĀJA SAMUDRASENA

Provenance	: Niramand, District Kullu, Himachal Pradesh.
References	: R.L. Mitra, <i>JPASB</i> , XLVIII, 212 ff; J.F. Fleet, <i>CII</i> , III, (1888), 286 ff; J.N. Banerji <i>PAIOC</i> , XV, 298 ff; R.P. Yadava, <i>JASBO</i> , 47-48 (1972-73), 75-86.
Language	: Sanskrit.
Metre	: Verses 1-3, <i>Anuṣṭubh</i> .
Script	: Post-Gupta Northern Brāhmī.
Date	: Samvat 6, Vaiśākha, Bright fortnight, 11th lunar-day.

TEXT¹

1. ---[अ]भिख्यात-नरपति-वड्शजस्समभवच्चतुरुदधि-समति-
क्रान्त-कीर्ति-रनेक-सामन्तोत्तमाङ्गावनत-मुकुट-मणि-मयूख-
विच्छुरित-चरणारविन्द-
2. युगल × क्रतुयाजी महासामन्त-महाराज-श्री-वरुणसेनस्तस्य
पुत्रस्तत्पादानुध्यात × परमेदव्याप् (म्) प्रवा(बा)लिका भटा (ट्टा) रिका-
यामुत्पन्न × पित्रै तुल्यो गुणैर्म-
3. हासामन्त-महाराज-श्रीसञ्जयसेनस्तस्य पुत्रस्तत्पादानुध्यात ×
परमेदेव्यां शिखिरस्वामिनी-भटा (ट्टा) रिकायामुत्पन्नस्समरशत-
लब्धजयस्त्यागी म-
4. हासामन्त-महाराज-श्री-रविषेणस्तस्य पुत्रस्तत्प (त्पा) दानुध्यात
परम देव्यां श्री-मिहिरलक्ष्मी भटा (ट्टा)रिकायामुत्पन्नश्शरदमल-
सकल-रजनिकर इव प्राणि-
5. नां समाह्लादनकरस्समुखाताशेष-रिपुराशाव-
तामप्रार्थित-फलप्रदो दीनानाथातुर दयालु × परममाहेश्वरो [५*]
तिव्र [ब्र]ह्मण्य × परात्थै (त्थै) क-रतो महासामन्त-
6. महाराज-श्री-समुद्रसेनो जननी-श्री-मिहिरलक्ष्म्या धम्मार्थ

1. From Plate XLIV, in *CII*, III (1888), Fleet.

- भगवत्स्त्रिपुरान्तकस्य लोकालोक-करस्य प्रणतानुकम्पिन -
 सर्व-दुःख-क्षयकरो (र)स्य कपाले-
7. श्वर-जननी-प्रतिष्ठितस्य श्री-मिहिश्वरस्य कपालेश्वर-
 व्व (ब)लि-चरु सन्न-स्नग्धूप-दीपि (प)-दानाय सततं
 शीर्ण-खण्ड-स्फुटित-साधनाय च नि-
8. र्म्ण्डाग्रहारा-थवर्ण-त्रा (ब्रा)ह्मण-स्तोमाय सूलिसग्राम-नव-वैदिल-
 कर्म्मन्त-वक्वलिक -कुटुम्बि (म्बि)नो¹ द्वेस-भूमीपर्यन्ता परिभूतनाम्न[:*]
 फक्कश्च (स्य च) तालापूर-²
9. क-कुटुम्बि (म्बि) नो द्वेसभूमी सोद्रङ्गा समीमान्तपर्यन्ता
 सुलभक-कुटुम्ब (म्बि)-दिन्न-कुटुम्ब (म्बिन) श्व ।
 कपिलेश्वरदेवस्य पूर्वप्रतिष्ठायां महाराज-
 शर्व्वर्म्मण (णा) भूमी दत्ता । सूलिसग्रामस्य श्री-मिहि-
10. रलक्ष्म्या दत्तस्य समौदकजङ्गल भूमी-समेतमशेषं सप्रतिवासि-
 जनसमेतं सोद्रङ्गं स्वसीमा-तृण-काष्ठ-प्रस्रवण-यूती (ति)
 पर्यन्तं देवाग्राहारत्वेना च-
11. न्द्रावर्क-तारा-समकालीनं प्रतिपादयति स्म [॥*] विदित्वैतद्राज-
 भिस्तदाश्रु (श्रि)तजनेनाधिकृतेन हितमिच्छता प्रतिपालनीया [॥*]
 यो [५*]न्यथा कुर्यात्परिपन्थनमपह-
12. रण-पीडोपद्रवं वा स पञ्चभिर्म्हापातकैरुपपात कैश्च
 संयुक्तस्स्यात् ॥ उक्तञ्च
 व (ब)हुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि [: ॥*]
 यस्य यस्य यदा भूमिस्तस्य तस्य तदाफलं (म्) [॥*] [१*]
13. षष्टिं वर्षं सहस्राणि स्वर्ग्यो मोदति भूमिदः [॥*]
 आच्छेत्ता चानुमन्ता च तान्येव नरके वसेत् [॥*]
 स्वदत्तां परदत्ताम्वा यो हरेत वसुन्धरां (राम्) [॥*]
 षष्टिवर्ष-
14. सहस्राणि विष्ठायां जायते कृमिरिति ॥
 दूतो[५*]त्र निहिल-पति कुशलप्रकाश्च । लेखको [५*]त्र
 उद्योत अवर्कश्च गणस्रोस्थ [॥*]³ संवत् ६ वै⁴ शु दि १० [॥*]

1. Fleet, कुटुम्बिना.

2. पुरक, Fleet.

3. As suggested by Fleet, the word seems to be गण-श्रेष्ठ ।

4. Fleet thinks it is रवे, but evidently it is intended for वै[शाख] ।

15. राष्ट्र-समेतस्या (स्ये) यं दत्ति[*] परिपाल्या ॥ ऐङ्गिकाच्च
उद्यान-स्थावर (?) वादित्रक विश्व-स (?) हद्र उपलव-
16. क-गललञ्चटिक द्वय [1*] मिहिरलक्ष्मी¹-प्रतिपादित इति [11*]

TRANSLATION

- L.1-4 Born in the **dynasty** of famous kings, there arose *Mahāsāmanta Mahārāja* whose fame had crossed the four oceans, the pair of whose lotus-like feet was variegated by the rays of the jewels in the crowns which were bowed down (together with) the heads of the various feudatories, who was the performer of sacrifices. His son, (and) favoured by his feet, born from the *Paramadevī* *Prabālikābhaṭṭārikā* (and) who was equal to his father by means of his virtues, was the illustrious, *Mahāsāmanta-Mahārāja* *Saṅjayasena*. His son, (and) favoured by his feet, born from the *Paramadevī* *Śikharasvāminībhaṭṭārikā*, (and) who had obtained victory in a hundred battles, (who was) a liberal donor, (was) the illustrious *Mahāsāmanta Mahārāja* *Raviṣeṇa*.
- L.4-11 His son, favoured by his feet, born from the *Paramadevī* the illustrious *Mihiralakṣmībhaṭṭārikā*, (and) who was the gladdener of the living beings like the blemishless autumnal full moon, who has uprooted all the enemies, who is the bestower of unsolicited boons to the expectant, who is compassionate towards the lowly, the helpless and the sick, who is the most devout worshipper of Śiva, who shows great regard for the *Brāhmaṇas*, who is solely devoted to the cause of others, the illustrious *Mahāsāmanta Mahārāja* *Samundrasena*, bestowed for the same time as the moon, the sun and the stars last, as an *agrahāra* of the god, on the body of the *Brāhmaṇas* who study the *Atharvaveda* in the *agrahāra* of *Nirmaṇḍa*, for the purpose of

1. The original has मिहिरलक्ष्मि ।

providing *bali*,¹ *caru*,² *sattra*,³ garlands of flowers, incense, lamps for the worship of the holy Mihireśvara, the divine Destroyer of the three cities, the creator of the visible and invisible worlds, who takes compassion on those who are bowed (before him), who destroys all afflictions, who has been established (here) by his mother, at Kapāleśvara, and (also) for the purpose of continuously repairing whatever may be decayed, broken and torn -

The entire village of Sūlisagrāma, which had been granted by the illustrious Mihiralakṣmī, together with the level, marsh and forest lands, together with the people occupying it, with *udraṅga*, up to its own boundary, and (including) grass, wood, and springs, for the religious merit of his mother Mihiralakṣmī. This includes the following: upto the *dveśa*-land of the cultivator Vakkhalika, at the end of the new structure in Sūlisagrāma; of the cultivator of Talapura having the nickname Phakka, the *dveśa*-land together with *udraṅga* extending as far as its boundary, (and the lands) of the cultivators Sulabhaka and Dinna, (and) the land donated by *Mahārāja* Śarvavarman at the time of the previous consecration of Kapileśvaradeva.

- LI.11-12. Having known this, it should be protected by those kings and by persons dependent on them whether authorised or unauthorised, who are desirous of welfare. On the contrary he who may cause obstruction or the outrage and affliction of confiscation, may be united with the five *mahāpātakas*⁴ and *upapātakas*.⁵

-
1. *Bali* is offering of flowers, fruits, rice grain etc. It stands for the materials of worship - *pūjāsāmagrī*.
 2. *Caru* is explained as *pakvaṁ hotavyam* by Kṣīrasvāmi in his commentary on the *Amarakoṣa*. Any cooked-food to be offered as oblation.
 3. *Sattra* is explained in the *Amarakoṣa* as *sadādāna*, i.e. perpetual alms-giving.
 4. The 'five great sins', as enumerated by the law-givers are:
ब्रह्महत्या-सुरापानं स्तेयं गुर्वङ्गनागमः।
महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ।। *Manu*, XI, 54.
 5. For *upapātakas* or auxiliary sins, see *Manu*, XI, 59-66.

Ll.12-14. The translation of the three benedictory and imprecatory verses, is omitted.

L.14. And in this case the *Dūta* is the Nihilapati Kuśalaprakāśa. The writer of this document is Udyotārkka, the chief of the guild.¹ The year 6, (the month of) Vaiśākha, the bright fortnight; the lunar-day 11.

L.15. This grant (of the king) joined by the State should be protected.

1. The word *gaṇa* seems to have the technical sense of 'an association of persons having one object in view'.

85. THE INSCRIPTION ON THE DEVĪ BUST FROM NIRMAND, DATED ŚĀSTRA (?) YEAR 2

Provenance	: Nirmand, District Kullu, Himachal Pradesh.
References	: H.L. Shuttleworth, A.O., 1923, 124 ff., J.Ph. Vogel, A.O., 1923, 230-37; M. Postel, <i>Antiquities of Himachal Pradesh</i> , 250 ff.
Language	: Sanskrit.
Metre	: The only verse is in <i>Anuṣṭubh</i> .
Script	: Post-Gupta nail-headed.
Date	: The year 2, Āśāḍha, Dark-fortnight, tenth day, Vogel suggested A.D. 826-27 or 926-27; A.D. 826-27 is more probable.

TEXT¹

1. ॐ [॥].संवत् २ आषाढ व दि १० भौमे [॥*]
राज्ञो हेम प्रकाशस्य प्रकाशित-निजश्रियः [॥*]
प्रिया श्री-सुज्जनी²-देव्या ऽ³प्रतिमामकरोदिमाम् ॥
घटिता सिद्धपेनेति ॥

TRANSLATION

Om. The year 2, Āśāḍha (month) Dark (fortnight) Day 10, Tuesday.

The beloved (wife) of the king Hemaparakāśa, who has irradiated his own glory (has caused to be) made this image of the goddess Sujjanī. Fashioned by Siddhapa.

NOTE - 1

There is a difference of opinion as to the exact nature of the bust. J.Ph. Vogel regarded it as that of the queen Sujjanī, the beloved of king Hemaparakāśa, who got it fashioned. The bust can very well be regarded as that of a queen. Vogel has described it thus:

-
1. From the plate in the *Antiquities of Himachal Pradesh*.
 2. सुज्जनी Vogel, AO, 1923, 230.
 3. Both Vogel and Postal have missed the *Upadhmānīya* and read a Visarga here. J.Ph. Vogel's text for ready reference : *Rājā Hemaparakāśākhyah prakāśita-nij-śriyah/ priyā - Śrī-Mujuni-devyāḥ pratimām-akārad-imām ॥ ghaṭito Siddhopeneti. Acta Orientalia*, 1923, 230 f.

"The mask has every appearance of being an actual portrait as it is extremely realistic and life-like. It conveys an air of dignified repose. The face is full and somewhat broad, the nose straight and finely modelled. The bust is well developed. perhaps the subject, Rani Mujuni, wife of an unknown Raja Hemaparakāśa, was then in her early middle age. The photograph gives a good idea of the nature of the ornaments, the jewelled three-point regal crown, the large circular ear-rings, the necklace and string of large circular beads. It can safely be said that our mask is fine example of the work of the ninth or tenth century A.D." Of course, the Sanskrit word *Devī* can be equally well translated as queen as well as a goddess, but there are essential difficulties in taking it here in the sense of a queen."

In order to ascertain as to who got the bust made we have to find out the subject of the verb *akarot* in this verse. The only noun which can be taken as a nominative case in the whole of this *anuṣṭubh* stanza is *priyā*, and this word alone can be the subject of the verb *akarot*. Under this circumstance, the genitive *devyāḥ* shall have to be interpreted as of the goddess whose name is Mujjuni according to Postel, Sujjani. In no case can we make the king Hemaparakāśa as the subject of the verb *akarot*, as it is debarred by the genitive in the compound *prakāśita-nijā-śriyaḥ* which qualifies Hemaparakāśa. Thus we have to read the first word of the donative record as *rājñō* which it actually appears to be. We are debarred from correcting it to *rājye*. The reading *Hemaprakāśākhyo* adopted by Vogel, is very doubtful and is most probably *Hemaprakāśasya*. Thus, the name of the king as well as its qualifying adjective, being in the genitive, cannot become the subject of the verb *akarot* and therefore we have to make it govern the word *priyā* which consequently becomes the subject of the verb *akarot*. Thus the conclusion is forced on us that the bust is that of a goddess named Sujjanī who appears to have been a local goddess. This explanation justifies the correctness of the translation given here.

NOTE - 2

The script of the record has been described by Vogel, as Nāgarī. However, the nail-headed top-marks of the letters and the forms of the letters like *t* and *k*, indicate that these are too early for Nāgarī and may be more appropriately designated as Post-gupta or Siddha-mātrikā. The date A.D. 826-27 for the inscription suggested by Vogel himself shows that its script cannot be Nāgarī.

**INSCRIPTIONS
OF KASHMIR**



86. MARTAND TEMPLE (NOW SRI PRATAP MUSEUM, SRINAGAR) STONE INSCRIPTION

Provenance	: Martand (Matten), Anantnag District, Kashmir.
References	: Madhusudan Kaul, R.S. Pandit's English Translation of <i>Rājatarāṅgiṇī</i> , Appendix Plate XI: Badri Nath Shastri, <i>Proceedings of the International Sanskrit Conference</i> , Delhi, 1972, V.III Pt.II, 49-50; B.K. Kaul Deambi, CSIK, 136.
Language	: Sanskrit.
Metre	: Verse 1-3 <i>Śārdūlavikrīḍita</i> .
Script	: Advanced Acute-angled-Brāhmī.
Date	: Undated. Palaeography indicates 8th century of the Christian era.

TEXT¹

1. -----यश्चा [यं*]--
2. ----पद्मोद्भवहेतुतः----ज---स्वान्नाभि-पद्मो-
द्भवाद्ब्र (दब्र) ह्य-प्राप्तिकृतो [ऽ*] ह्य- - -
3. -----व्याप्यग्रधामोत्करश्चलाध्य ×² कर्तुरपि प्रजां
प्रतिदिनकुर्वन्निवेमा³ न्नवाम् ॥ [१] वि-
4. वाद-व्याप्त-जगन्नायश्चित्तदय×⁴ कुर्वन्सदैवोदयम्
चक्रक्रान्ति-समुज्ज्वल ×⁵ परि - U - - - U - - U - [1*]
5. ---तो मुरारेरपि ॥ क्रान्तानन्त-दिगम्बरात्कर-
परिव्याप्त-त्रिलोकीतलां - - -

-
1. Lines 1-7 from an estampage kindly supplied by the Deputy Superintending Archaeologist, North Western Circle, Srinagar. The first half of lines 7 and 8 from Plate XI in R.S. Pandit's English translation of Kalhaṇa's *Rājatarāṅgiṇī*, first edition.
 2. Both Madhusudan Kaul and Badri Nath Shastri have taken this *jihvāmūliya* as *Visarga*.
 3. Madhusudan Kaul and B.N. Shastri read - *Kurvanniv=āśām* but the vowel on *v* is *e*; and what they read *śā* is really *mā*. So the word is *kurvannivemān-na* etc.
 4. Here too M.S. Kaul has given a *Visarga* instead of the *jihvāmūliya*.
 5. M.S. Kaul reads a *Visarga*, but it is clearly an *upadhmānīya*.

6. - - - - [भ्रा]म्यन्त्रत्तविधायिनो [ऽ*]पि ज[गतो]
 [यश्श]ङ्कर - - -
 7. - - [प-श्रियोऽ]स्य---[त्र्यक्षोपेन्द्राब्जजानां*]¹
 [प्रसभम]हता[शे]ष-रक्षाश्रमस्य श्रीमार्त[ण्डस्य]²
 8. [विम्वं] [श्री-श्रीव]र्मा³ स्पर्याहितमतिरकृत--] - - - -

RESUME

This damaged inscription records in lines 7 and 8 construction of an image of the god Sun (Mārtaṇḍa) by an individual named Śrīvarman. There is no indication that he was a king, as has been supposed by some of the editors of this record.⁴ The use of the honorific *Śrī* is found with the names of ordinary persons in the inscriptions of various periods.

In lines 1 to 7 we get an eulogy of the god Sun in very ornate Sanskrit verses in the *Śārdūlavikrīḍita* metre. The first verse narrates the dazzling character of his lustre; and he is said to be worthy of being praised by the Creator, because of imparting freshness to the creation, everyday by his rising. The next verse seems to speak of his excelling even the god Kṛṣṇa (Enemy of Mura). The following verse describes his traversing the endless sky and of pervading the three worlds by means of his rays. Next there is a reference to Śiva's violent dance. The climax is reached in line 7 where the Sun is said to have relieved the three gods Śiva, Viṣṇu and Brahmā of the toil of protecting the universe. An image of Mārtaṇḍa was installed by Śrī-Śrīvarman.

-
1. The text of line 7 upto *Abjajānām* is based on the plate XI in R.S. Pandit's *Rājatarāṅgiṇī* English tr.
 2. Madhusudan Kaul's transcript transfers the word to the beginning of line 8, where there is no space for it.
 3. These two words have been supplied from Madhusudan Kaul's text.
 4. Madhusudan Kaul, in his 'gist' of the contents of this inscription, has regarded him as a King who ruled so well that even the gods Śiva, Viṣṇu and Brahmā were relieved as if it were, of the toil of protecting the universe. Vide his note on Plate XI in *Rājatarāṅgiṇī*-English Translation by R.S. Pandit. But he is mistaken. The statement regarding relieving the gods of Hindu Trinity is with reference to the god Sun.

**87. HATUN ROCK INSCRIPTION OF
PAṬOLADEVAṢĀHI
NAVASURENDRĀDITYANANDIDEVA**

Provenance	: Hatun, District Gilgit, Kashmir.
References	: N.P. Chakravarti, <i>EI</i> , XXX, 226 ff; Sir M. Aurel Stein, <i>JRAS</i> , 1944, 5-24; Oskar, V. Hinueber, <i>JOI</i> , XXXVI (1987), 221-29.
Language	: Sanskrit.
Script	: Proto-Śāradā.
Date	: The year 47, Pauṣa, 13th lunar day, bright fortnight. The era used is most probably the Saptarṣi era which was used in Kashmir. The inscription may thus be dated A.D. 671-72 or A.D. 771-72, preferably in 671-72.

TEXT¹

1. ॐ² [1*] स्वास्ति ।] [सं]वत्सरे सप्तचत्वारिंशत्तितमे पोष्य (पौष) -
शुक्ल-त्रयोदश्यां १३ [11*] श्री-भगदत्तवङ्श(वंश)संभूत-परमभट्टा-
2. रक्त-महाराजाधिराज-परमेश्वर-पटोलदेव-षाहि-श्री-नवसुर (रे) -
न्द्रादित्यनन्दि (देव-प्रवर्धमान-राज्ये
3. निरन्तर-श्री-षाहिदेव-पाद-भक्त-काञ्चुदीय-महागजपति-महामात्यवर-
महासाध (म)-
4. न्ताधिपति- गिलगित्ता-सरांघ-मकरसिंघे (हे) [न] हणेशर³-विषया-
त्त⁴ तून [ग्राम-मध्यं]-
5. पूर्वप्रान्तं यावत्*] हस्त-सहस्राणि द्वातृ(त्रि) शत ३२००० दीन⁵[र*]
[स] हस्त चतुष्कात्⁶ मकरवाहि [नी-ना]-

-
1. From plate in *EI*, XXX, opposite p.230.
 2. Represented by a symbol.
 3. *Haṇesarā*, N.P Chakravarti, *EI*, XXX, 230.
 4. There is a clear *t* joined with the *ha* of *Hatūna*.
 5. This is Sir Aurel M. Stein's reading. Chakravarti gives *dvātriṃś*.
 6. This is also Sir Aurel Stein's reading. D.C. Sircar read *chatushka* and translated it as 'tank', *EI*, XXX, 231 f.n.4. Stein has recognised in this word the name of the modern stream Chhachoi *JRAS*, 1944, 10.

6. म (मनी) कुल्य (ल्यां) अपकृष्य खंसोमाल¹-नाम अटव्यां अभिनव [म]करपुरा-
ख्यं पट्टणं (नं) कृतं (तम्)
7. यावश्च (च्च) द्रा[वर्क]-पृथ्वी [वर्त]मान कालश्च (ञ्च)² सर्वसत्त्वोपकरणं
कृतमिति [॥*]

TRANSLATION

Om Hail!

In the year fortyseventh, the (month) Pauṣa, Bright fortnight, thirteenth lunar-day, 13, during the prosperous rule of *Pāramabhaṭṭāraka* (the highest lord), *Mahārājādhirāja* (the overlord of great kings) *Parameśvara* (the supreme lord), Paṭoladeva Śāhi, the illustrious *Navasurendrādityanandideva*, born in the lineage of the illustrious Bhagadatta, Makarasīmha, the great lord of Elephants, the Chief Minister, the overlord of the great feudataries. The Chief of the army at Giligittā; and of the Kāñcudi clan and a great devotee of the feet of the illustrious Śāhi king has built the city named Nava-Makarapura, in the waste land³ called Khansomāla, having drawn out⁴ the canal named Makravāhinī from the Chhachoi⁵ stream, through the Haṇesara district upto the middle of the village Hatūna as far as the eastern border (for) thirty two thousand cubits (in figures) 32000 by spending thirty-two thousand *dinnāras*.⁶ It has been constructed so as to be of service to all living beings, as long as the moon, the sun and the earth (last) and in the present times also.

1. *Revanasomāla*, N.P. Chakravarti, *EI*, XXX, 230.
2. cf. D.C. Sircar, *EI*, XXX, 231 f.n.8. N.P. Chakravarti had read [pitṛi-māṭṛi-Kalatra], *ibid.*, 231.
3. *Aṭavī* has been translated by N.P. Chakravarti as 'forest'. Although the usual meaning of *aṭavī* in Sanskrit is forest, but here it denotes 'waste land'. As pointed out by Sir Aurel Stein, "On geographical grounds it is safe to assert that here as elsewhere along the Gilgit river, there could never have existed a forest within historical times." (*JRAS*, 1944, 11).
4. N.P. Chakravarti has translated *apakṛiṣye* as "after putting a dam" *EI*, XXX, 231, This is, however, wrong.
5. *Catuṣka* was understood to be a tank. Sir M.A. Stein has for the first time recognised it as the name of the modern stream *Chhachoi* *JRAS*, 1944, 10.
6. On this word *dinnāra* see M.A. Stein, *JRAS*, 1944, 12.

**88. ŚĀKYAMUNI BRONZE IMAGE INSCRIPTION
OF PAṬOLA ŚĀHI
ĀRYANANDI-VIKRAMĀDITYA-NANDIDEVA**

Provenance	: Unknown, most probably Gilgit.
References	: Pratapaditya Pal, <i>Bronzes of Kashmir</i> , Plate 31; M. Postel, <i>Antiquities of Himachal Pradesh</i> , 252 ff; Oskar V. Hinuebar, <i>JOI</i> (Baroda), XXXVI (1986-87), 221-29.
Language	: Sanskrit.
Script	: Śāradā.
Date	: The year 90, Vaiśākha, Bright-fortnight, 8th lunar day.

TEXT¹

Left side : स्वस्ति ॥ संवत्सरे नवति² वैशाख शुदि ८

Front side : महाराजाधिराज-परमेश्वर-पटोलषाहि
श्री-आर्यनन्दि विक्रमादित्य नन्दिदेवेन
देयधर्मो [५*]ज्ञं प्रतिष्ठापितम् (तः) ॥
सव (र्व)न्तष्युरिका (सर्वान्तःपुरिका) उपल (?)

Right side : तथा सव (र्व) महाराज्ञी-ई ॥

TRANSLATION

Hail ! In the year ninety (?) (Month) Vaiśākha, 8th Lunar-day of the Bright (fortnight). This religious offering has been installed by the overlord of kings, the Supreme Lord, the illustrious Arya Nandi-Vikramāditya-Nandideva, along with all the inmates of the harem, and also with all the great queens (?).

-
1. From the plate in Kashmir Bronzes, P. Pal.
 2. There is a superfluous letter *s* after this. Pratapaditya read the date as 6. Postal reads *na sati* (?) 9. It appears that the date was first written in words as *navati*, and there expressed in figures of which only the digit for 9 as now visible, and the zero is blurred and not legible. That the date is 90 has been confirmed by Oskar V. Hinuebar on the basis of a better photograph, *JOI*, Baroda, XXXVI, (1896-87), 224.

**89. AVANTIPURA (NOW S.P.S. MUSEUM
SRINAGAR, KASHMIR) STORAGE VESSEL
INSCRIPTON OF AVANTIVARMAN**

Provenance	: Avantipura (Vantipore), District Srinagar, Kashmir.
References	: R.C. Kak, <i>AMK</i> , 124; B.K. Kaul Deambi, <i>CSIK</i> , 133; K.N. Shastri, <i>Nibandhāvalī</i> , 163.
Language	: Incorrect Sanskrit.
Script	: Acute-angled Brāhmī (Proto-Śāradā).
Date	: Undated. Since Avantivarman ruled from A.D. 856 to A.D. 883, the time of this record must be the same.

TEXT¹

1. महा[राज*] श्री-अ[व*]न्तिवर्म-घट । १५८३.²

TRANSLATION

The (storage) jar (donated) by the illustrious king Avantivarman.

-
1. From a very good estampage supplied by Prof. Shrikanth Kaul.
 2. This figure does not pertain to any date. The script of the inscription clearly belongs to the variety called 'acute-angled'. It is proto-śāradā and indicates the period of Avantivarman's rule, A.D. 855-56 to A.D. 883.

**90. BODHISTTVA PADMAPĀṆĪ (S.P.S. MUSEUM,
SRINAGAR) INSCRIPTION OF THE REIGN OF
QUEEN DIDDĀ, DATED 65**

Provenance	:	Find-spot unknown. Presently S.P.S. Museum, Srinagar, Kashmir.
References	:	Kedar Nath Shastri, <i>Nibandhāvali</i> , 159; B.K. Kaul Deambi, <i>CSIK</i> , 97 ff.
Language	:	Incorrect Sanskrit.
Script	:	Śāradā.
Date	:	(Laukika) Saṃvat 65, Śrāvaṇa, Śukla 15; during Queen Diddā's rule. According to Kedar Nath Shastri, the year is 55. But since Diddā came to the throne in 56, this cannot be correct. I prefer 65.

TEXT

Left side	:	ओं [१*] सं ६५ श्रा शु १५ श्रा ^१ प्र दिद्दादे (दे) व-राज्ये देय-
Front side	:	धर्मो[५*]यं राजानक-उपासक-भीमट-चावट ^२ -पुत्रस्य तथा अ-
Right side	:	मर-माता गंगादेव्या ^३ भ्रातृचन्तु (तु)ष्टयस्य ^४ सकल स[त्वानाम्*]

TRANSLATION

Om. The year 65, lunar day 15, bright fortnight, Śrāvaṇa. During the reign of King Diddā (i.e. Queen Diddā), this pious gift of the lay-worshipper, *Rājānaka Bhīmaṭa*, son of *Cāvaṭa* (?) and of *Gaṅgādevī* mother of *Amara*. May it be for the good of the four brothers and of all beings.

-
1. श्री व, K.N. Shastri *Nibandhāvali*, 159; श्राप्र. B.K. Deambi, *CSIK*, 98. I agree with Deambi. The two syllables may stand for श्रावण-प्रविष्टे ।
 2. This word is omitted by K.N. Shastri, while B.K. Deambi has read it with a question mark, *CSIK*, 98.
 3. K.N. Shastri, *op.cit.*, संज्ञादेव्या ।
 4. K.N. Shastri, *op.cit.*, सन्तुष्टायस्य (सन्तोषाय) ।

91. SRINAGAR (NOW CENTRAL MUSEUM, LAHORE) STONE INSCRIPTION OF THE REIGN OF QUEEN DIDDĀ

Provenance	: Srinagar, Kashmir.
References	: J.Ph. Vogel, <i>ACS-I</i> 258; D.R. Sahni, <i>APRNC</i> , 1918-19, 20; K.N. Shastri, <i>EI</i> , XXVII, 153 ff; B.K. Kaul Deambi, <i>CSIK</i> , 100.
Language	: Sanskrit.
Metres	: Verse 1 <i>Mālinī</i> ; Verses 2-3, <i>Śārdūlavikrīḍita</i> .
Script	: Śāradā.
Date	: Laukika year 68, Jyeṣṭha or Āṣāḍha, June-July A.D. 992.

TEXT¹

1. व्यवहिततरदेशाशे [ष] धेनूपकार
प्रव[ण][जन]-
2. क भावस्यास्पदं² मुद्रतस्य ।
अविकल फलभाजां [भा]-
3. जनं पौरुषाणां
समजनि मदनाङ्कः पुत्ररत्नं च
4. [य]स्याः ॥
गौरीं शक्तिधरो यथा गणपतिर्देवीं यथा
5. डजा]न्हवी-
म्भास्वानप्यदिति यथा नरकभिद्देवो यथा
6. [दे]वकी [म] [१*]
उत्खातैस्त्रिदशाधिनाथजनता सन्तो[ष]सं-
7. [पाद]कै-
र्यामानन्दयति स्म धर्म परमो धर्माङ्कना-
8. [म] सुतः ॥
अष्टाषष्ठितमांशुधामनि शु [चे]

1. From the plate in *EI*, XXVII. Some portions of the stone at the top as well as on the left have been cut away.
2. This Anusvāra is superfluous.

9. [मांस*]स्य पक्षे सिते
दिदा नामनि राज्ञि भाव-
10. [UU ---] न्तराभ्यासजः
भक्त्या यो¹ श्रितवांश्चि-

TRANSLATION

- V.1. Of him who had become the abode of the feelings of a generous father for doing good to the cows from more remote regions,² and of her was born a son of a jewel, having the stamp of Cupid (i.e. beautiful like Cupid)
- V.2. Whom, the son named Dharmāṅka, exceedingly devoted to righteousness, gladdened by means of diggings (of wells, tanks etc) which provided satisfaction to the Lord of the gods (Indra) and the people, just as the Bearer of the lance (Kārttikeya) gladdens Gaurī (Pārvatī), just as the Lord of Gaṇas (Gaṇeśa) gladdens Gaṅgā and as also the Sun (gladdens) Aditi, and the god Viṣṇu (the destroyer of Naraka) gladdens Devakī.
- V.3. To whom (he) resorted out of devotion(In the year sixty-eight in the bright fortnight of Śuci (the month of Jyeṣṭha or Āṣāḍha) when the king (i.e. the queen) named Diddā (was ruling)

1. K.N. Shastri reads यो ।

2. These two lines are not connected with either Madanāṅka, the subject of the next sentence as it is in the genitive case and not nominative, nor with the lady for whom we have the genitive in feminine gender. These two *pādas* probably refer to some noun in masculine which is now lost to us in the damaged portion preceding this.

92. DACHHAN ROCK INSCRIPTION OF THE REIGN OF [A]NANTADEVA

Provenance	: Dachhan, Maru-Wardwan, Kashmir.
References	: R.C. Kak, <i>Antiquities of Marev-Wadwan</i> , 24-25; B.K. Kaul Deambi; <i>CSIK</i> , 149.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Sam. 12, Caitra Śukla 12 (A.D. 1036). N.B. Nantadeva of the text is obviously king Anantadeva of Kashmir who ruled from A.D. 1028 to A.D. 1063.

TEXT¹

1. ओं [I*] सं १२ चैत्र शु
2. ति १२ श्री [अ*]नन्तदेवराज्ये
3. श्री चिरी-व (वा)स्तव्य-महिमगुप्तेन से (?) तुः क्रितेः (कृतः)
4. कमपात महिमरुप त--- पुत्रे (त्रो) [II*]

TRANSLATION

- Ll. 1-3. Om. Sam 12, on the 12th lunar day of the bright fortnight of Caitra, in the reign of the illustrious Anantadeva. The bridge was built by Mahimagupta, a resident of the glorious Ciri.
- L.4. The Superintendent of works was Mahima, son of Rupa.....(?)

1. From the plate in Kak's *Antiquities of Marev-Wadwan*.

**93. FEROZPUR (NOW S.P.S. MUSEUM,
SRINAGAR) STONE-SLAB INSCRIPTION OF THE
REIGN OF JAYASIMHA, DATED 25**

Provenance	:	Village Ferozpur, Baramula District, Kashmir.
References	:	K.N. Shastri, <i>Nibandhāvali</i> , 157-58; B.K. Kaul Deambi, <i>CSIK</i> , 102.
Language	:	Sanskrit.
Script	:	Śāradā.
Date	:	The year 25, Caitra Śuklā 12, A.D. 1150.

TEXT¹

1. ओं [१*] सं २५ चैत्र शुति द्वादश्यां
2. जयसिंहदेव-राज्ये भट्टगोविन्द-
3. दे [वस्य ?]² पुत्रेन (ण) पुनः प्रकाशित [म् ॥*]

TRANSLATION

Om. On the 12th lunar day of the bright half of Caitra (of) the year 25, during the reign of Jayasimha, it has been again brightened by the son of Bhaṭṭa Govindadeva.

1. From an estampage kindly supplied by Prof. Shrikanth Kaul.
2. These three letters are not clear in the estampage. K.N. Shastri reads, वामग, *Nibandhāvali*.

**94. TAPAR (NOW S.P.S. MUSEUM, SRINAGAR
INSCRIPTION OF THE REIGN OF
PARAMĀṆḌADEVA, DATED SAMVAT 33**

Provenance	: Tapar, Baramula District, Kashmir.
References	: Shrikanth Kaul, <i>JRT</i> , 52 f.n. 3; K.N. Shastri, <i>Nibandhāvali</i> , 156; B.K. Kaul Deambi, <i>CSIK</i> , 103.
Language	: Sanskrit.
Script	: Śāradā.
Date	: The year 33, Āṣāḍha, Śukla 15, i.e. Laukika year 4233 = A.D. 1158.

TEXT¹

1. ॐ [१*] सं ३३ आषाढ शु ति १५ श्रीमत्
[पर*] माण्डदेव² राज्ये ब्रा (ब्रा)ह्मण-भागवताचार्य-
जगराजस्य सुपुत्र³-घग्गेन प्रतिपादितम् [१*]
2. [प्रति*] पादितम् [॥*] था (स्थ)पति-लक्ष्मेण (लक्ष्मणेन ?)
ग (घ)डि (टि) तम्⁴ [॥*]

TRANSLATION

Om. The year 33, (month of) Āṣāḍha, bright fortnight, 15th lunar-day. (On the day) during the reign of the illustrious Paramāṇḍadeva, this (monument) was completed by Ghagga the, worthy son of Jagarāja, a Brāhmaṇa teacher of the Vaiṣṇava sect. Accomplished. Constructed by the architect Lakṣmaṇa.

-
1. From an estampage kindly obtained for me by prof. Shrikanth Kaul.
 2. परमाणु, K.N. Shastri, *Nibandhāvali*, 156.
 3. स्वपुत्र, Shrikanth Kaul, *JRT*, 52, f.n.3.
 4. This word has been left out by Prof. Kaul. K.N. Shastri reads here गात्वातुर which makes no sense.

**95. ARIGOM STONE SLAB INSCRIPTION,
DATED S. 73 = A.D. 1197**

Provenance	: Arigom (ancient Hāḍigrāma), Nagam Pargana, Srinagar District, Kashmir.
References	: Sten Konow, <i>EI</i> , IX, 300 ff. and Plate; B.K. Kaul Deambi, <i>CSIK</i> , 107.
Language	: Sanskrit.
Metres	: Verse 1 <i>Anuṣṭubh</i> ; Verse 2 <i>Śārdūlavikrīḍita</i> .
Script	: Śāradā.
Date	: Sam. 73, Mārگاśīrṣa, Śukla 5, Sunday, 16th November, A.D. 1197.

TEXT¹

1. त्रै² [1*] नमो भगवते आर्यावलोकितेश्वराय ॥
[त्रै]लोक्यालोक-भूताय लोका[लो] -
2. - क - - - [स]भवच्छिदे [1*]
जगदानन्दचन्द्राय लोकनाथाय ते नमः ॥ [१*]
प्राग्गङ्गेश्वर-स[नि] -
3. - धौ [सुम]तिमान्वैद्योल्हणदेवाभिध
श्वक्रे दारुमयं विहारममलं श्री-लोकनाथास्पदं [1*]
तस्मि[न्स]-
4. ह-नृपेण कालवशतो दग्धे [५*]थ पक्वेष्टिका-
श्रेष्ठं तद्रत कुल्लदेव-तनयो [५*]मुं रामदेवो [व्यधात्] ॥ [२*]
5. सं ७३ मार्ग [शीर्ष*] शु ति ५ [11*]

TRANSLATION

1. Salutation to the Lord, the noble Avalokiteśvara.

1. From an estampage supplied by Prof. Shrikanth Kaul.
2. Dr. Sten Konow's assistant Pandit mukand Ram read this as औ but Konow was of the opinion that it is त्रै. He seems to be right. It looks that the engraver started engraving the record and put the first syllable of the first word of the first verse त्रैलोक्य. He immediately realised that he had left out the salutation, which he then engraved leaving this syllable त्रै undisturbed.

- V.1. Salutation to thee, the Lord of the World who hast become a light to the three worlds,(to him) who cuts down (the cycle of) existence, (and) who is the moon of delight to the world.
- V.2. Formerly the physician Ulhṇadeva by name built a spotless monastery made of wood, an abode, of the Lord of the world, in the vicinity of Gaṅgeśvara. That having been burnt, by the will of the fate, by king **Siṃha**,¹ Rāmadeva, the son of Kulladeva who was devoted to him (Avalokiteśvara), made, this excellent one of burnt-bricks.
- L.5. The year 73, the 5th day of the bright fortnight of Mārga-(Śīrṣa).

1. Sten Konow has suggested that King Siṃha of this inscription is king Jayasiṃha who ruled from Śāstra year 4203 to Śāstra year 4230, A.D. 1128 to A.D. 1155. However, in our opinion Siṃha of this inscription may stand for Siṃhadeva, whose reign lasted from A.D. 1286 to A.D. 1301.

96. VIJBROR (NOW S.P.S. MUSEUM, SRINAGAR) INSCRIPTION OF RĀJADEVA, DATED 93

Provenance	: Vijbror (Bijbehara), Anantnag District, Kashmir.
References	: John Marshall, <i>AWK</i> , 21; K.N. Shastri, <i>Nibandhāvali</i> , 160-61.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Samvat 93, Āṣāḍha Śukla 3.

TEXT¹

1. ॐ [१*] सं ९३^२ आषा-
2. ढ शु ति ३
3. श्री राज्य (ज) देव-रा-
4. ज्ये. - - - प्रथमे
5. ----ष्ट--

TRANSLATION

- Ll.1-2. Om. The year 93 [the month] Āṣāḍha, 3rd lunar-day of the bright fortnight.
- Ll.3-4. During the rule of the illustrious Rājadeva.
- L.5. (The text is too uncertain).³

1. From an estampage kindly supplied by Prof. Shrikanth Kaul.

2. This date has been read as 73 by K.N. Shastri, but this reading is untenable, because king Jagadeva, the predecessor of Rājadeva, ruled up to the Laukika year 89. Rājadeva's date, must, therefore, be later. We read 9 in place of 7 and regard the correct date as 93.

3. It appears that a certain person, whose name given in line 4 cannot be read definitely, established something - may be the pillar on which the inscription is engraved. In that case it may be a *yaṣṭī* or memorial pillar.

**97. KOTHER (NOW SHRI PRATAP MUSEUM,
SRINAGAR) INSCRIPTION OF THE REIGN OF
SULTAN SHIHAB-UD-DIN (A.D. 1355-73)**

Provenance	: Kother, ancient Kapaṭeśvara, in Kother Pargana, Anantnag District, Kashmir.
References	: Shrikanth Kaul, <i>JRT</i> , 63, f.n.2; B.K. Kaul Deambi, <i>CSIK</i> , 113.
Language	: Sanskrit very incorrect.
Metre	: Vs 1-5 <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: Saṁ. 45, Vaiśākha, Bahulapakṣa Dvādaśī, Guruvāra.

TEXT¹

1. [य*]शोदाभिधा पुण्यमिदं चकार ॥
2. भक्ष (?) देव गटि सिङ्गवेन गटितं (घटितं or ग्रथितं ?)
3. लिखि गण (?)क्षकः [१*] सं ४५ वै[शाख*] व(हुल) ति[थि*]
१२ गुरु-
4. वारे [॥]*
5. ऊं [१*] स्वस्ति [१*] ऊं नमो विष्णु (घ्न) हर्त्री पद्माक्षी [देव्यै]* [॥]
सि-
6. न्दर-पुष्करजानुः हेरम्भो (म्बो) [५*] व्यात् स
महाविघ्नतृण-वह्नि-क
7. णैरिव । अपव्रत ग्रहावज्ञा गृहीताद्यमिविग्रहः [१]
8. जीयाच्चिन्मातृमहिमा स हिमाद्रिसुता-पतिः ॥ १ ॥
अस्ति
9. स्वस्ति-सुखस्तरे (स्थले) पुण्य-कश्मीर-मण्डले ।
शाहाभदेनो राजेन्द्रः श्रीमत्पा-
10. ण्डव-वंशजः ॥ २ ॥
प्रतापाम्नि-विशाखेन द्रागितः-डिघ्न - - - -

1. From an estampage kindly supplied by my old pupil Prof. Shrikanth Kaul, who has also helped me a lot in deciphering this inscription.

11. - - पूरिताश्चन्द्रांशु - - चरै ॥ यस्य
प्रोच्चण्ड-कोदण्ड-ज्याघो-
12. षा-
कर्णनाकुलाः दूरं यान्ति द्विषद्वंशा गर्जत्सैन्यशं-
कया ॥४॥ भुज-
13. - - मद्राख्ये- - - - - मही जिता
श्रीगोनन्ददि-विजय तथोत्कथित - - - -
14. - - मार्ग-सौकर्य - - - - - श्री जय
15. णेनेव राघवः - - - - - त - -
16. - - - कण्ठ-सन्तति-वर्तिन - - - -
17. - - - - - सहृदय
18. वैशख कृ [ष्ण*] पक्ष-द्वादश (श्याम्) [॥*]

SUMMARY

As the language of the inscription is incorrect and incoherent, and the engraving also is faulty, it is not possible to give a complete translation, and only a summary of its contents is given here. The opening lines contain the name of the donor - a lady named Yaśodā, who performed a pious act. We cannot say whether it was the digging of a well or construction of a temple or anything else. Next is given perhaps the name of the artisan who carried out the construction. Next comes the date - **the year 45, Vaiśākha month, 12th lunar day of the dark fortnight and Thursday.**

After salutation to Gaṇeśa, and a lotus-eyed goddess, Gaṇeśa is again eulogised. next god Śiva is extolled. Then comes the historically interesting part. Kashmir is described as the holy land where happiness abounds. Over this land was ruling at this time **Shihab-ud-din**, the lord of kings, who was born in the Pāṇḍava lineage. He was a great warrior and the enemies fled away at the approach of his armies. He conquered the neighbouring lands including Madra, i.e. the territory lying to the South of Kashmir and now comprising the districts of Sialkot, part of Gujranwala in Pakistan, and parts of Jammu in India.

Shihab-ud-din, who ascended the throne of Kashmir in A.D. 1355 and ruled upto A.D. 1373, was the son of Ala-ud-din and belonged to the dynasty of Shah Mir. The appellation 'Scion of the Pāṇḍava family' given to him is rather interesting. It may

be that the Sultans of Kashmir were trying to completely reconcile the Kashmir public by representing themselves as connected with the Mahābhārata heroes. However, the following explanation given by Shrikanth Kaul is more probable. He says, "Pāṇḍava appears to be the name of an unrecorded ancestor of Śāhamīra. With the loss of tradition, Pāṇḍava was popularly identified with the Pāṇḍavas of Mahābhārata fame".¹

NOTE OF ŚĪNGAVA

Shrikanth Kaul is inclined to connect this name with the people called Śīngas who are mentioned by Jonarāja, in the account of Shihab-ud-din's conquests. He has placed these people in Chingas in the Jammu province. However, Raghunath Singh regards the identification as untenable because in Jonarāja's account Ghazni comes immediately after the Śīngas, who therefore must be placed somewhere in the N.W.F. Province of Pakistan. He has suggested the identification of Śīngava with Simhapura mentioned by Hiuen Tsang, and places it in the salt range in Panjab (Pakistan).²

1. Shrikanth Kaul, *JRT*, 63, f.n.2.

2. His *Rājataranginī* of Jonarāja, V.376 (page 267).

**98. KHUNMOH (BHUVANEŚA SPRING) STONE
INSCRIPTION OF THE REIGN OF
ZAIN-UL-ABIDIN, DATED KALI
YEAR 4530 (A.D. 1428)**

Provenance	: Khunmoh, Srinagar District, Kashmir.
References	: J.Marshall, <i>AWK</i> , 18-20; B.K. Kaul Deambi, <i>CSIK</i> , 119, <i>VII</i> , XVII, 220 ff; E.Hultzs, <i>ZDMG</i> , LX, 9; F.Kielhorn, <i>IA XX</i> , 153.
Language	: Sanskrit.
Metres	: Verses 1,3,4,5,8,9 <i>Anuṣṭubh</i> ; Verse 2 <i>Vasantatilakā</i> ; Verse 6 <i>Upajāti</i> ; Verse 7 <i>Mandākrāntā</i> .
Script	: Śāradā.
Date	: Kali Era 4530 (A.D. 1428).

TEXT¹

1. ॐ [१*] सं ४ मार्गे शु ति ५ शुक्रे ।
अनात्मा विश्वभूतात्मा निर्गुणस्सगुणश्च यः [१*]
सदसद् व्यक्ति रहितस्तस्मै सर्वात्मने नमः ॥ [१*]
त्रिंशाधिके च शतभूतयुते कलस्य (कलेः)
2. याते सहस्रचतुरे शरदां बभूव ।
श्रीमत्स्कन्दरसुतो धरणीधरेन्द्र-
स्सतीसरे ह जयनोलबदेन शाहः ॥ [२*]
अग्रहारे खगेन्द्रस्य खोनमोशे ह भू-
3. [पतेः] [१*]
द्विजेशे (श)श्छिन्दकश्श्रीमान्देशाधिपतिरित्यभूत् ॥ [३*]
अत्राग्रहारे वणिज ५ पूर्णको [५*] भूत्सुवात्मजः [१*]
अनेन पुण्यवृद्ध्यर्थमाश्रमो [५*] यं
4. प्रचक्रिरे ॥ [४*]
हर्षेश्वरस्य देवस्य योजनार्धमधस्स्थिता ।

1. From a photograph kindly supplied by Shri P.N. Pushp.

- भुवनेशस्य निकटो (टे) स्वर्नदी पापहारिणी ॥ [५*]
गङ्गासमीपे
5. परमेष(श) भक्त्या
तप्तुं तपो ज्ञानपरो [५*]त्र योगी ।
जयाख्यपीडस्य नृपस्य दुर्गा-
त्समाययौ गम्मति सोदकारख्यः ॥ [६*]
6. जित्वा मारं प्रबलतमसं बद्धपद्मासनस्थ-
स्मृवा ध्यानमलुठित पदमक्षयं सेवमानः [१*]
कालेन तेनैवेह कलि-
7. युगे लब्धमार्गश्शिवस्य
सत्यं दाढ्ये किमपि न पदं सिध्यते सर्वलोके ॥ [७*]
मार्गश्च्युर्शे (शीर्षे) सित-पक्षे
8. चतुर्थे[५*]प्यथ वत्सरे ।
इह स्थाने प्रतिष्ठाभूत्पञ्चम्यां शुक्रवासरे ॥ [८*]
राकाभिद् (ध) स्य
9. वणिज ५ पुत्रौ कत्थकनत्थकौ [१*]
स्थितौ तत्रास्ति लेखज्ञस्तक्षको गग्गका-
10. भिदः (धः) ॥ [९*]

TRANSLATION

- L.1 Om. The year 4, in the month of Mārgaśīrṣa lunar day 5, bright fortnight, on Friday.
- V.1. Something different from soul, the soul of all the beings, bereft of properties, and possessing properties, who is devoid of the personality of being and no-being, to Him, the Universal Soul, salutation!
- V.2. When four thousands of years of the Kali Era increased by thirty and accompanied by five hundred, had elapsed, there flourished in the land of the lake of Satī (i.e. Kashmir) the lord of the kings Jayanolābadena Shaha (Zain-ul-Abidin), the son of the illustrious Skandara.

- V.3. In the Khonamośa¹ *agrahāra* of the king Khagendra, there was the ruler of the district, the illustrious Chindaka, the chief of the Brāhmaṇas.
- V.4. In this *agrahāra*² there flourished a merchant Pūrṇaka, son of Suva. By him was constructed this hermitage for the sake of increase of religious merit.
- V.5. Situated at half a *yojana* below the god Harṣeśvara,³ close to Bhuvaneśa is the celestial river, the remover of sins.⁴
- V.6. Here came, the *yoga*-practising wanderer named Sodaka intent on the attainment of true knowledge, (and) out of devotion to the highest Lord, (i.e. Śiva) from the fort of the king named Jayāpīḍa,⁵ to practise penance in the vicinity of Gaṅgā.⁶
- V.7. Having conquered Cupid, whose darkness (infatuation) is powerful, (and) seated in the *padmāsana*⁷ posture of meditation, worshipping the Supreme Spirit, performing meditation without moving away from the objective, the way to the world of Śiva was attained in the course of time here, in the Kali age by that very person. Truly,

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1. Khonamośa has been identified with the present village of Khunmoh, about 5 Kilometres distant from Pampar and 14.4 Km. from Srinagar. It is the birth place of the famous Kashmirian poet Bilhaṇa who has given a charming description of the place in his *Vikramāṅkadevacarita*. It is stated by Kalhaṇa (RT, I-90) that it was granted as an *agrahāra* by king Khagendra who flourished before Aśoka.
 2. A village the revenues of which have been granted to a pious Brāhmaṇa or the community of Brāhmaṇas for their own use.
 3. It is a place of pilgrimage situated 'on the summit of the high ridge which rises to the north of the village' of Khunmoh. It is a *Svayambhu liṅga* situated in a small cave.
 4. The celestial river is the Nāg called Bhuvaneśvarī which issues from the hill side, and is visited by pilgrims going to Harṣeśvara. Stein, RT, II, 459.
 5. It is the Abhyantara Koṭṭa mentioned by Kalhaṇa in RT, IV, 511. It is now called Andrakot. Here Queen Koṭā was imprisoned by her crafty minister Shah Mir.
 6. Here Gaṅgā means the Bhuvaneśvarī mentioned in Verse 5.
 7. A particular posture in meditation.

what object is not accomplished in the whole world by steadfastness.

V.8. In the month of Mārgaśīrsa, during the bright fortnight, and in the fourth year, at this place the consecration took place, on the fifth lunar day, on Friday.

V.9. Katthaka and Natthuka, the two sons of the trader Rāka, stood (as witnesses). The (person) named Gaggaka who, knows (the art) of writing, is the sculptor.

**99. SRINAGAR, HARPARBAT GRAVEYARD
INSCRIPTION OF THE REIGN OF MUHAMMAD
SHAH, DATED 60**

Provenance	:	Harparbat, Srinagar, Kashmir, Cemetery surrounding the Ziarat of Baha-ud-din.
References	:	E. Hultzsch, <i>ZDMG</i> , XL, 9; F. Kielhorn, <i>IA</i> , XX, 153; John Marshall, <i>AWK</i> , 18; J. Ph. Vogel <i>ACS-I</i> , 258; B. K. Kaul Deambi, <i>CSIK</i> , 128.
Language	:	Sanskrit.
Script	:	Śāradā.
Date	:	(Śāstra) Saṃvat 60, Śrāvaṇa, first lunar day, Dark fortnight, Friday (9th July, A.D. 1484).

TEXT¹

1. ॐ [॥*] सं ६० श्रा व ति प्र शुक्ले
हाजर प्रदेशे स्वात्रान एब्राह्मपुत्र [:]* सेदखा-
2. न सङ्ग्रामकृत (ते) सभारन² आगतः जि (ज्येष्ठ)-
लु (रु)द्रस्त(स्थ)ले कलेपवे -महमदशाह-राज्ये [॥*]

TRANSLATION

Om. The year 60, (the month of) Śrāvaṇa, Dark (fortnight), first lunar day, Friday. In the Hājara³ locality, Sultan Ibrahim's⁴ son Said Khan came to participate in the battle at the place of Jyeṣṭharudra⁵ in the reign of Muhammad Shah.⁶

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1. From photographs kindly supplied by my old pupil, Prof. P.N. Pushp; and by Prof. Ajay Mitra Shastri.
 2. It may be a mistake for सभाजन meaning 'service'. Said Khan seems to have come to participate in the battle. Internecine war was going on at this time, in Kashmir.
 3. The location of Hājara is not ascertainable. According to Sir John Marshall, it is Hazara in N.W.F.P. (Pakistan), which is improbable.
 4. Sultan Ibrahim is the Sharqi ruler of Jaunpur who ruled from A.D. 1401 to 1440. His son Said Khan took part in the internecine war going on in Srinagar and died at the Shankaracharya hill in Srinagar. See G.M.D. Sufi, *Kāshir*, II, 2nd ed., 666-67. The Persian inscription on this very grave mentions that Said Khan died in the battle here.
 5. Jyeṣṭharudra is the ancient name of the present shrine at Srinagar called Shankaracharya. The Muslims call the place Takht-i-Sulaiman. This name is mentioned in the Persian inscription on the grave stone.
 6. Muhammad Shah is the Sultan of Kashmir who was a minor at the time of this inscription, having been born in A.D. 1477.

100. DRAS STONE PILLAR INSCRIPTION

Provenance	:	Village Dras, Ladakh, Kashmir.
References	:	Sir Alexander Cunningham, <i>Ladak</i> , 381 f., Plate XXX; A.H. Francke, <i>History of Western Tibet</i> , 52.
Language	:	Corrupt Sanskrit.
Script	:	Early Śāradā.
Date	:	Undated. On palaeographic grounds, it may be assigned to the 9th or 10th centuries after Christ.

TEXT¹ (Original)

1. प्र
2. लोकेश्वरं च मैत्रे-
3. यं प्रतिष्ठंष्ट [यम*] त्य स्र आ
4. त भवतु मन्य सत्त्वन्वे प्र
5. आ च्व च्व पृ ष
6. ल द्रा
7. द्र आ ला [॥*]

CORRECTED TEXT

1. Auspicious Symbol (?)
 2. लोकेश्वरं च मैत्रे-
 3. यं [च*] प्रतिष्ठापयति [॥*] यदत्र [पुण्यं]
 4. तद्भवतु अन्य सत्त्वानाम् [॥*]
- Lines 5 to 7 are unintelligible.

RESUME

As the language is very corrupt and therefore unintelligible at places, it is not possible to give a translation. From the first three lines it appears that the inscription records the installation of two statues, one of the Bodhisattva Lokeśvara and another of the future Buddha Maitreya, and the religious merit accruing from this pious act is dedicated to the good of the parents and the world in general.

1. From the Plate in Alexander Cunningham's *Ladāk*.

**INSCRIPTIONS OF
ADJACENT
HILLY TRACTS**



101. GARDEZ (NOW KABUL MUSEUM) GAṆEŚA IMAGE INSCRIPTION OF ŚĀHI KHIṆGĀLA

Provenance	: Gardez, Afghanistan.
References	: D.C. Sircar, <i>EI</i> , XXXV, 44 ff; G. Tucci, <i>E & W</i> , 1958, 328, n 29; M.K. Dhavalikar, <i>E & W</i> , XXI (1971), 331 ff.
Language	: Sanskrit.
Script	: Siddhamātrkā or Kuṭila.
Date	: Regnal year 8, Jyeṣṭha, 13th lunar day, bright fortnight. Tucci, on the basis of the evidence of art, has suggested second half of the fifth or early sixth century of the Christian era.

TEXT¹

1. [सिद्धम]²संवत्सरे अष्टमे सं ८ ज्येष्ठमास शुक्ल पक्ष तिलौ (शौ)
त्रयोदश्यां शु दि १० ३ जि (ऋ)क्षे विशाखे शुभे
सिंहे चित्रक
2. [म] महत् प्रतिष्ठापितमिदं महाविनायक परमभट्टारक-
महाराजाधिराज -श्री षाहि खिङ्गाल औत्यातषाहि-पादैः ॥

TRANSLATION

- L.1. In the eighth year; the year 8, on the thirteenth lunar day of the month of Jyeṣṭha, during the bright fortnight Śu di 10(+)+3, in the auspicious Viśākhā lunar mansion, on the lovely Leo.
- L.2. This great (image) of the Great Vināyaka has been set up by his Majesty, *Paramabhaṭṭāraka Mahārājādhirāja* the illustrious Śāhi Khiṅgāla, *Autyātaśāhi*.³

1. From the plate in *EI*, XXXV.

2. Expressed by symbol.

3. The only other source of information about a king of this name is a silver coin described by Alexander Cunningham in his *Later Indo Scythians*, 97, 110, Plate vii, fig.11. The legend on this coin is - Deva Śāhi Khiṅgila. Aurel Stein has pointed out that, "the type of this coin is unmistakably that of an Epthalite ruler." (*Rājatarāṅgiṇī*, I, 347n.) In all likelihood the Śāhi Khiṅgāla of the present inscription is identical with Khiṅgāla of the silver coin and may be regarded as one of the latest successors of Mihirakula in Gandhāra. Toramāṇa has been called Śāhi in the Khewra inscription.

102. RANIGHAT MARBLE SLAB INSCRIPTION

Provenance	: Ranighat, Khudu Khel territory, Pakistan
References	: J.Ph. Vogel, ACS-I, 259; D.R. Sahni, EI, XXI.
Language	: Sanskrit.
Metres	: Verse 1 and 4 <i>Vasantatilakā</i> ; Verse 2, <i>Śārdūlavikrīḍita</i> . The third verse is completely gone.
Script	: Śāradā.
Date	: Undated. May be assigned to eighth or ninth century A.D. on palaeographic grounds.

TEXT¹

1. [स्वस्ति] ॥ गीर्वाण वृन्द मुकुट स्फुट रत्न कान्ति-
किर्मीरितांघ्रि (घ्नि) युगल ७७ - ७ - - [१*]
-- ७ - ७७ ७ - ७ ७ - ७ - -
-- ७ - ७७ ७ - ७ ७ - ७ - - [१*] [१*]
2. -- र्जुनो [५*] र्जुन इव प्रथित प्रताप[: *] ॥ [२*]
भक्तो² [भर्तृ] मनो [५*] नुवृत्तिचतुरो³ तस्या ७ - - ७ -
--- ७७ - ७ - ७ ७७ --- ७ - - ७ -
3. -- ७ र प्रभृतिधूर्जटिपादपद्म
रेणूत्करच्छुरितमूर्धज मुंजमा [ल]
-- ७ - ७७७ - ७७ - ७ - -
4. -- र्थाविगमहुताशदग्धबन्धः [११*] [४*]
ख्यातो यः प्रथम इवेश - ७ - -

ABSTRACT

The inscription, being badly damaged, does not admit of a translation. The first verse is in praise of a supreme deity whose feet are made variegated by the lustre of the brilliant gems in the diadems of the host of gods. The next verse which is partly

1. From EI, XXI.
2. भक्त, Editor, EI, XXI, 299, f.n.1.
3. चतुरा, Editor, *ibid.* According to him, this verse refers to the wife of the hero who has been compared with Arjuna in verse 2.

preserved refers to some king or a great warrior whose glory is said to have spread widely like that of the epic hero Arjuna. The third verse refers to the wife of the hero described in the previous verse. The fourth verse refers to a worshipper whose tresses were besmeared with the particles of dust of the feet of Śiva. The inscription, perhaps, was intended to record the building of a shrine of Śiva.

103. DEWAI STONE INSCRIPTION OF ŚĀHI BHĪMADEVA

Provenance	:	Dewai in Gadun territory, Pakistan.
References	:	D.R. Sahni, <i>EI</i> , XXI, 298 ff.
language	:	Sanskrit.
Script	:	Śāradā.
Date	:	Undated. <i>Mahārājādhirāja Śāhi Bhīmadeva</i> ruled from c. A.D. 940 to c. A.D. 960.

TEXT¹

1. श्री कलार [पा]ल²-वड्शो³[द्भ]व-
2. गदाहस्त-परम भटा (ट्टा) [र]-
3. क-महाराजाधिराज-पर-
4. मेश्वर शाहि⁴ श्री भी[म] देवः* [॥]*

TRANSLATION

Born in the lineage of the illustrious Kalāra[pā]la,⁵
paramabhaṭā(ṭṭā)raka Mahārājādhirāja Parameśvara, the illustrious
Śāhi Bhīmadeva.

1. From an inked estampage prepared by the present Editor in the Central Museum, Lahore, before 1947.
2. कल [क], D.R. Sahni.
3. वमोद्भव, D.R. Sahni.
4. साहि, D.R. Sahni.
5. According to the present inscription, Śāhi Bhīmadeva is a scion of the dynasty founded by Śri Kalāra[pā]la. This remarkably confirms the statement of Alberuni that the Hindu Shahiya dynasty which ruled over the Kabul valley and Gandhāra previous to the conquest of Mahmud of Ghazna succeeded the Turkish Shahiyas, the last of whom, Lagturman was overthrown by his Brāhmaṇa Wazir named Kalāra who became the founder of the Hindu Shahiya dynasty. (See Eng. tr. by Edward C. Sachau, II, 13), Stein's identification of Alberuni's Kalāra with Lalliya of *Rājatarāṅgiṇī*, V, 232-33 does not appear to be tenable now. While according to Kalhaṇa Lalliya was succeeded by Toramāṇa renamed Kamaluka, Alberuni mentions Sāmānd (Sāmāntadeva) as the successor of Kallāra. Kalhaṇa's information has to be rejected in the face of Al-Beruni's statement, as the latter was a contemporary writer.

104. DEWAL INSCRIPTION OF THE YEAR 108.

Provenance	:	Dewal, Tribal territory, N.W.F.P., Pakistan.
References	:	M.A. Shakur, <i>A Hand Book to the Inscriptional Gallery in the Peshawar Museum</i> , 2, Plate II-1.
Language	:	Sanskrit.
Script	:	Śāradā.
Date	:	The year 108, Āśvayuja, 8th day of the dark fortnight. The date most probably belongs to the Śāhi Era which may be reckoned from A.D.850, the date of accession of Kalāra, the founder of the Śāhi dynastic rule. The inscription may thus be dated in A.D. 958. See Rehman <i>JRAS</i> , 1978, 36.

TEXT¹

1. श्री²(?) स्वस्ति ॥ संवत् १०८³ अश्वयुज व (ब)
2. दि ९ [१*] अत्र दिने भद्रोहकाग्रहारे⁴
3. श्री पुङ्गव-पुत्र-श्री दु⁵लसन्के (न्क) नाम (म्ना)
4. अयं कूप[:*] कृतः [१*] श्री सहस्यराजे-
5. न कारापित[:*]- - - पतिवसं-
6. - ति कपिशिकान् सलिल-कर्षन (?)
7. तेनायं⁶ कूपः कूपकर्षकोप-
8. संपन्नं (न्नम्) ⁷[॥*]

TRANSLATION

Hail ! (In) The year 108, (the month of) Āśvayuja the 9th day of the dark-fortnight. Here, on this day, this well was

-
1. From the Plate in M.A. Shakur, in the hand-book to the inscriptional Gallery in the Peshawar Museum.
 2. This does not look like the symbol for Om̐. It appears like a Ś with subscript r. There is no medial ī, however.
 3. 708, Shakur, *op.cit.*, However, the first numeral is 1, and not 7.
 4. हद्रो etc. Shakur.
 5. कु, Shakur.
 6. अनेनात्र, Shakur.
 7. After this Shakur has सप्ततिकृति । But those words are illegible on the plate.

constructed by the illustrious Dulasanka, the son of the illustrious Puiya, in the Bhadrohaka *agrahāra*. It has been caused to be built by the illustrious Sahasyarāja. (It is for the benefit of) those who live in Kapiśā, for drawing water. By him this well has been provided with (a mechanism) for drawing water.

105. A STONE INSCRIPTION OF THE REIGN OF VIJAYAPĀLA, DATED 120, FROM NORTH-WESTERN PAKISTAN

Provenance	: Uncertain - Taxila or Peshawar, N.W. Pakistan.
References	: G. Tucci and R. Gnoli, <i>E & W</i> , XX (1970), 103-104.
Language	: Corrupt Sanskrit.
Metres	: V.1, <i>Tāmarasa</i> (irregular), Verse 2, <i>Anuṣṭubh</i> .
Script	: Śāradā.
Date	: The year 120, the month of Āśvayuja, 8th lunar day of the bright fortnight. Referred to the Śāhi Era, it will give A.D. 970.

TEXT¹

1. श्री:² (?) स्वस्ति ॥³ कमलदल लुलित⁴ कपोल भ्रमरकुलाकुलितगज-
2. मुख
- गणप निखिल जगद⁵तिहर नः⁶ स्मरणे दुरितानि⁷ (दि) ह
3. रक्षताद्रो (त्रः) ॥* १ ॥*
संवत् १२० आश्वयि (यु)ज शुक्ल⁸ अष्टम्यां (?) महा-(?) पूर्व
- मेप - - काश्यप-
4. गोत्राय तृ (त्रि) प्रवराय⁹ महाराजाधिराज [किरा ?] त-पक्षाभिमुख-श्री
[हनुष्का]¹⁰-
5. रु-दुहिता (त्रा) श्रीरत्नमंजर्या¹¹ महाराजपुत्र-श्री अ¹²पूर्वराज श्री परिनमतासी (?) ।

-
1. From the plate in *E & W*, XX, 103-04.
 2. Gnoli takes it as a symbol for *om*, *E & W*, XX, 103-04.
 3. This mark of punctuation has been omitted by Gnoli.
 4. *malita*, Gnoli.
 5. *jagadārti*, Gnoli; but there is no trace of the long *ā* in *d*.
 6. According to the rules of Sanskrit Prosody, *na* is not permissible at the beginning of a verse. Moreover, it is redundant. We need 12 syllables only.
 7. *duritāri*, Gnoli; but the last syllable is clearly *ni*.
 8. Read शुक्ल ।
 9. For त्रिप्रवराय Gnoli reads गोत्र यस्य प्रवराय ।
 10. The reading is doubtful.
 11. Here is a redundant mark of punctuation in the original.
 12. This अ has been omitted by Gnoli.

6. [अप्रातपनिनी ?] भूत्वा (?) पुण्यायतनं इहापरलोक उक (?) संतारना (णा)र्थायः
(य)
7. मर्मालिक विषये क्षेत्रमठं¹ प्रतिष्ठितं (तम्) । अत्र च समये महाराजाधि-
8. राज-श्रीविजयपालदेवस्य राज्यं भवितः² [1*] अत्र च कारक महारा-
9. राजपुत्र-श्री चंद्रपालः तथा रणिम सूत्रधारि (र) कः [1*] अत्र च मठपति
10. [वद् उभूम्य] गृहक्षेत्राग्रहार यस्तु प्रतिव (ब) द्वास्ति तत्र क (के) ना-
11. पि वाचा मनसा अपहारादि सुपुनदपि³ न चिन्तितव्यम् [1*] अत्र च
12. मनुयः⁴ स्वदत्तां परदत्तां वा । यो हरेति⁵ वसुंधरा । स विष्ठायां--[२*]

TRANSLATION

- V.1. O god, the remover of affliction of the entire world;
O you the lord of hosts whose elephant face is
covered by the swarms of black bees, whose cheeks
are pressed down by the petals of lotuses, protect
us from evil, when we remember you.
- Ll.3-7. (In) the year 120, (the month) Āśvayuja, the 8th
lunar day of the bright (fortnight), on this day
specified before, the illustrious Ratnamañjarī, the
daughter of *Mahārājādhirāja*, the illustrious Hanuṣkā
(and) the illustrious Apūrvarāja and the illustrious
Parinamatāsī, having become (?) established here a
charitable home, the sacred monastery (cloister) in
the district of Marmālika, for release (lit. crossing)
from this world and the next.
- Ll.7-9. And at this time, there is the rule of *Mahārājādhirāja*
the illustrious *Vijayapāladeva*. And here the builder
is the illustrious Candrapāla, the son of the king,
and the architect is Raṇima.
- Ll.9-11. And here with respect to the sacred land grant
(consisting) of fields and dwellings which is
attached to (the monastery) no one should, even in

-
1. क्रतमठं Gnoli.
 2. Read भवति ।
 3. Read स्वपनेष्वपि ।
 4. Read मनुराह । The attribution of Manu is wrong. Read Vyāsa.
 5. Read हरेत् ।

attached to (the monastery) no one should, even in a dream, think of taking away even by word or thought.

- Ll.12. And in this behalf Manu (hath said) He who seizes land donated by himself, or by others, he (becoming a worm) in night-soil (is tormented along with his forefathers).

106. HUND INSCRIPTION OF JAYAPĀLA ŚĀHI, DATED 146

- Provenance : Hund, Peshawar District, N.W.F.P.,
Pakistan.
- References : Abdur Rehman, *JRAS*, 1978, 31; Jagannath,
Agrawal, *ibid*, No.2, 1985, 177-80.
- Language : Sanskrit.
- Metres : Verses 3 and 11 *Indravajrā*, all the rest
Anuṣṭubh.
- Date : Samvat 146, Mādhava, Śukla Pañcamī. The
date has been rightly referred by Abdur
Rehman to the Śāhi Era starting from A.D.
850, the date of the accession of Kalārapāla,
the founder of the house. The credit for
sponsoring this epoch to the Śāhi Era goes
to Abdur Rehman.

TEXT¹

1. नमामि भूतनाथस्य ललाटस्थं विलोचनं (नम्) [1*]
यस्मात्कामस्य सं-
2. दाहाद्विभ्यत्यद्यापि शत्रवः । (॥) [१*]
प्रणम्य शिरसा शर्वं शास्व (श्च) तं
3. पंगुलात्मजः [1*]
आलये शितिकण्ठस्य ख्यातिं कुर्या स्वशक्ति-
4. तः ॥ [२*]
अस्त्युत्तरेणाखिलपुण्यराशेः
नाम्नोद्भाण्डं जगती-
5. ह सिन्धोः
विद्वज्जनैर्यश्च विधाय संघं
कृतास्पदं मेरुरि-
6. वामराद्यैः ॥ [३*]

1. From plate in *JRAS*, 1978.

- सेवते यस्य सततं विभागं दक्षिणं नदी ।
पा-
7. श्वं मलयशैलस्य वेला वारिनिधेरिव ॥ [४*]
यत्र सिन्धुस्सदा
8. लोकैस्सेव्यते पुण्यहेतुना ।
सन्निहित्येव चन्द्राकौ बलादगृ-
9. ह्णति दानवे ॥ [५*]
यत्र सिन्धौ सदा कुर्युस्तापितास्सूर्यरश्मिभिः [1*]
10. निदाघे दन्तिनो मत्तास्ताता बीभ्रम्य¹ तृष्ण्या² ॥ [६*]
तत्रासीद्भू-
11. तां मुख्यो भीमो भीमपराक्रमः [1*]
निर्जित्य परसैन्यानि
12. येन संरक्षिता मही ॥ [७*]
भीमेनापि स्वदग्धस्य सम्भवो[5*]स्ति
13. पिनाकिना ।
संकल्पयोनेस्संकल्पात्र तु भीमेन वैरिणा ॥ [८*]
14. यस्य नार्यस्सपत्नानां केशपाशं रि (चि)³रादपि ।
कवरीरचन (ना)-
15. हीनं वहन्त्यद्यापि दुःखिताः ॥ [९*]
यस्य वैरिविलासिन्यो निर्यान्त्यो
16. नगरादिह ।
इदमूचुर्महोद्यानं तु द्रो⁴नस्संगतं त्वया ॥ [१०*]
त-
17. स्यास्ति राजा जयपाल देवो
दे होद्भवज्जन्मवृते (तै) कवी-
18. रः [1*]
हित्वा दिवं यस्य यशस्सुशुद्धं
ब्रह्मास्पदं नित्यमि-

1. Read विभ्राम्य ।

2. Read तृष्ण्या ।

3. Rehman suggests an alternative दिवाद; but चिराद् is much better.

4. Rehman pointed out the difficulty in making any sense with this reading of the text, *JRAS*, 1978, 37 note 22. We propose द्रौ: See our note in *JRAS*, 1985, 177.

19. ति प्रपन्नम् ॥ [११*]
तस्य श्री-जयपालस्य राज्ये पङ्गुलसूनु-
20. ना ।
शङ्करस्य प्रतिष्ठेयं कृता चङ्गुलवर्मणा ॥ [१२*]
संव्व-
21. त्सरशते पु (पूर्णे षट् चत्वारिंशदुत्तरे ।
माधव-शुक्ल -
22. -पञ्चम्यामुमानाथ ऽ प्रतिष्ठि (ष्टि) तः ॥ [१३*]
कृतिरियं प्रति-
23. ष्ठा च कायस्थ-पाद्विद-पौत्रस्य पङ्गुलसूनोः चङ्गुलस (स्य) [॥*]

TRANSLATION

- V.1. I make obeisance to that eye of Śiva which rests in the forehead and of which the enemies are afraid, even today, on account of (its) burning of the Cupid.
- V.2. Having bowed with my head, to the eternal Śiva, I, the son of Paṅgula, shall compose according to my talent, an eulogistic poem¹ in this abode of Śiva (lit. the Blue throated one).
- V.3. Here, in this world, there is to the north of the river Indus which is the accumulation of the entire religious merit, (the city named) Udbhāṇḍra which has been made their abode by the learned, who have formed a community,² just as the (mount Meru (is inhabited) by the gods.
- V.4. The Southern portion of which (i.e. the city of Udbhāṇḍra) this river (i.e. the Indus) constantly waits upon, just as the sea-shore waits upon (serves) the side of the Malaya mountain.

1. The word *khyāti* seems to have been used here in the sense of *praśasti*. Therefore the rendering 'eulogistic composition' seems to be more appropriate than 'fame'.

2. The word *saṅgha* of the original obviously stands for the community (of the learned) and need not be corrected into *saṅgama* as has been done by Rehman.

- V.5. Where, the Indus is always resorted to by the people by reason of the religious merit (accruing from it), like Sannihitya¹ (at the time) when the demon (Rāhu) forcibly seizes the moon and the sun.²
- V.6. Where, during the summer the elephants scorched by the rays of the sun (and hence) maddened and fatigued, and having wandered on account of thirst, always took a plunge.
- V.7. There was Bhīma, of formidable valour, the foremost amongst the kings, by whom this earth was provided protection after having conquered the armies of the foes.
- V.8. The birth (i.e. rebirth) of the Cupid burnt by the terrible Holder of the trident (Śiva) himself, is (possible), but not (of one) burnt down through resolve by Bhīma, the enemy.³
- V.9. The ladies of whose rivals, since long⁴ wear their excellent hair devoid of the arrangement into braids, even today being miserable.
- V.10. The coquettish ladies of whose enemies while going out of the city here, said this : "this great garden

-
1. Sannihatyā (here spelt as Sannihityā) is the sacred pool at Kurukṣetra, where a bath is considered particularly meritorious at the time of the lunar and solar eclipses, cf. *Mahābhārata*, III, 83, 190-199. Rehman has missed the real meaning and has given the literal rendering - 'bringing together'.
 2. The reference apparently pertains to the lunar and solar eclipses, when the demon Rāhu is believed to attack the moon and the sun in order to wreak vengeance for their having disclosed his identity to the god Viṣṇu, when he was distributing the drink of immortality.
 3. Rehman has missed the import of the last foot of this verse, which he translates as follows : "but not through the terrible enemy (? was Bhīma restored to life)". Bhīma in this foot of the verse is not adjective but a proper noun. It means 'the king Bhīma.' The idea is that the Cupid who was burnt by the terrible Śiva could be restored to life, but a person whose enemy is king Bhīma cannot be so restored. he is destroyed for ever.
 4. I have adopted the reading *cirādapi* suggested by Rehman.

is (veritably) heaven¹ for us, (on account of) the company with you !"

- V.11. The king of that (country) is Jayapāladeva who on account of his (strong) body and descent has been chosen since his birth as the sole hero, whose exceedingly pure fame, discarding the heaven, has attained to the abode of Brahmā, (considering that it is) eternal.
- V.12. During the reign of that illustrious Jayapāla, this consecration² of Śiva has been performed by Caṅgulavarman, son of Paṅgula.
- V.13. When the year one hundred increased by forty-six has been completed the Lord of Umā (Śiva) has been consecrated, on the fifth lunar-day of the bright (fortnight) of (the month) Vaiśākha. This composition and the installation (of the image) (is the work of) Caṅgula, son of Paṅgula and grandson of the writer of documents,³ Pāḍhida.

1. I propose to read *dyaaur-nah*. Rehman was aware of the difficulty; but he accepted the reading *dronas* for want of a better substitute.

2. Rehman has rendered the word *pratiṣṭhā* of the text as abode; but, as it is clear from the next verse, here the reference is to the installation of an icon of the god Śiva.

3. Rehman has rendered *kāyastha* as secretary.

107. BARIKOT STONE SLAB INSCRIPTION OF THE REIGN OF JAYAPĀLADEVA

Provenance	: Barikot, Upper Swat, Pakistan.
References	: D.R. Sahni, <i>EI</i> , XXI, 301.
Language	: Sanskrit.
Script	: Śāradā.
Date	: The numerical figure 100 is incomplete; and we have the date 120 for Vijayapāla. Jayapāla must have come to the throne after this date. The earliest date for the accession of Jayapāla can be 121 = A.D. 971.

TEXT¹

1. ॐ [।] स्वस्ति [।*] १००(?*)² परम भट्टारक महाराजाधिराज- पर -
2. मेश्वर श्रीजयपालदेवराज्ये श्रीवजीरस्थाने
3. भट्टपुत्र श्री पो (पु)ष्य मित्रदेव-कुल प्रभ [व*] प्रार्थिते
4. -----
5. ---- एभिस्त्रिभिः
6. ----- कर्म
7. ----- प्रभव उद
8. - कर्म- ----- प्रतिष्ठा
9. तस्य ----- रथ प्रतिष्ठित ----- क- - - रापितः
10. एभिस्त्रिभिः -----
11. ----- ॥

ABSTRACT³

During the reign of *Paramabhaṭṭāraka Mahārājādhirāja, Parameśvara*, the illustrious *Jayapāladeva*, in the glorious Waziristan⁴ at the request of the learned Brāhmaṇa's son born in the lineage of Puṣyamitradeva, three persons (whose names are lost performed some charitable act).

-
1. From the plate in *EI*, XXI.
 2. This reading is not certain.
 3. As the inscription is badly damaged beyond the third line, it is not possible to translate it.
 4. The Śrī-Vajīrasthāna, in all likelihood, is the territory of the Waziri tribe. Its present name is Waziristan. It lies to the west of Bannu and Dera Ismail Khan Districts in Pakistan.

108. HUND INSCRIPTION-OF MAHĀRĀJÑĪ KĀMEŚVARĪDEVĪ

Provenance	: Hund, Mardan District, N.W.F.P., Pakistan.
References	: D.R. Sahni, <i>EI</i> , XXII, 97-98.
Language	: Sanskrit.
Script	: Śāradā.
Date	: The year 169, Āṣāḍha, Śukla 12, Thursday. Daya Ram Sahni referred the date to the Harṣa Era commencing A.D. 606. With this epoch we get A.D. 775 for this record, but considering the developed forms of the Śāradā characters, this date is too early. With the new suggestion of Abdur Rehman to refer the date to the Ṣāhi Era commencing in A.D. 850, we shall get the date A.D. 1019.

TEXT¹

1. श्र² (श्रीः) स्वस्ति ॥ महाराज्ञी श्री-कामेश्वरी-देव्या [ः*] सत्क-
2. देवकुले नवकर्मपति-उपेन्द्रपुत्र-जयन्तरा-
3. ज-आवान्तको । सूर्यद्विजोः (जः) ॥ पंचकुल श्री-वीरादि-
- 4** पुत्र-श्रीपिल्लकब्राह्मणः ॥ कायस्थ श्री-विहे-
5. न्द-पुत्र-श्री-भोगिक[ः*] सूर्यद्विजः ॥ ॥ इति [- - - [॥*]
6. संवत् १६८³ आश्वयुज व ति ८ शनौः (नौ) [॥*] अतो
7. दिना[त्*] आरभ्य संवत् १६९ आषाढ शुति १२ वृहौ (हस्पतौ) प्र-
8. तिष्ठा कृताः (ता) ॥ ॥ = ॥

TRANSLATION

Ll.1-5. Good Luck! Hail! In the Chief-Queen

1. From the plate facing page 98, *EI*, XXII.
2. D.R. Sahni read ओ here. But the letter is clearly श्री and may be completed as श्रीः meaning 'good-luck'.
3. The editor, N.P. Chakravarti, observed that "In ll. 6 and 7 the second digit of the year looks more like 5 than 6." But he is mistaken. Sahni has correctly read the dates as 168 and 169. For confirmation see Plate (Table) No.7, in B.K. Kaul Deambi's work, '*Corpus of Śāradā Inscriptions of Kashmir.*'

Kāmeśvarīdevī's own temple,¹ the superintendent of works (is) Jayantarāja the son of Upendra (and) a resident of Avantī. The Brāhmaṇa (priest?) is the illustrious Pillaka, son of the illustrious Vīrāditya, a *Pañcakula*,² (and) a Sun-worshipping (Maga) Brāhmaṇa. The writer is the illustrious Bhogika, son of the illustrious Vihenda (and) a Sun-worshipping (Maga) Brāhmaṇa. The end.

- Ll.6-8. The year 168, the month of Aśvayuja, the eighth lunar day of the dark fortnight, on Saturday. Commencing with this day, the consecration was done (in) the year 169, (the month of) Āṣāḍha, the twelveth lunar-day, on Thursday.

-
1. *Devakula* here stands for the shrine of a deity, which from the mention of two Maga priests appears to be the Sun.
 2. *Pañcakula* is most probably a half-correct form for *Pañcakulika*, i.e. belonging to *Pañcakula*. The interpretation of this word is ticklish. D.C. Sircar takes it in the sense of *pañcāyata* an administrative body consisting of five members. But that hardly fits in this context. Kullūka Bhaṭṭa commenting on *Manu*, VII, 119 explains *kula* as 'land cultivated by two teams of oxen each team comprising of six oxen. But that sense also does not appear to be intended here. Most probably the intended meaning is that this person belonged to one of well-known classes - *pañca-Gauḍas* or *pañca-Draviḍas*.

109. HUND (NOW INDIAN MUSEUM, CALCUTTA) WHITE MARBLE SLAB INSCRIPTION

Provenance	: Hund, Mardan District, N.W.F.P., Pakistan.
References	: M. Court, <i>JASB</i> , V, 395; James Prinsep, <i>ibid.</i> , VI (1837), 876 ff.; K.V. Ramesh, <i>EI</i> , XXXVIII; 97 ff.; Ashvini Agrawal, <i>JESI</i> , XVII, 58-60.
Language	: Sanskrit.
Metres	: Verses, 1, 4-8, 11-12 <i>Anuṣṭubh</i> ; verses 2, 3, 9, <i>Śārdūlavikrīḍita</i> , verse 10, <i>Upajāti</i> .
Script	: Śāradā.
Date	: Lost. The mention of the powerful King Ananta who was most probably, the King of Kashmir, A.D. 1028-1063, shows that it belongs to XI century.

TEXT¹

1. ॐ [१*] श्रीः² स्वस्तिः ॥ भूपतित्वं यतित्वं वा यो ददाति निजे³[श्व]---[१*]
2. कीर्तिस्तावदियं दिगन्तविहिता न्वंभोदि (धिः) विश्वं यथा - - - UU -
U - UUU - - - U - - U
3. ताः [१*] येनोद्विक्त तुरुष्कपुष्कलबलक्षेपैकदक्षात्मना ह - UU -
U - UUU - - - U - - U [॥*] [२*]
4. भक्तिश्चारु विवर्द्धिता⁴ गुरुजने विप्रेष्वसंख्या व[राः]⁵ वृद्धि - UU -
U - UUU - - - U - - U
5. स विवो (बो)धसंग्रहरति र्यत्नम्प्रजापालने⁶ । हन्त श्रीमदनन्तदेव-
नृपते × किं किं न लोके [५*]द्भुत⁷ [म् ॥३*] - - - -

-
1. From the plate facing page 97, in *EI*, XXXVIII.
 2. K.V. Ramesh, takes the short u before श्री as the symbol for *siddham*.
 3. *dvije*, Prinsep, *JASB*, VI (1837).
 4. I have adopted Prinsep's reading. K.V. Ramesh has read *bhaktir-vyāja-vivarjitā*.
 5. *asamkhyam vacaḥ*, K.V. Ramesh, *ibid*, 97. I prefer *varāḥ* meaning 'gifts'.
 6. *yatnaiḥ prajā pālana*, K.V. Ramesh.
 7. *nṛpatih* = *kim kim na loke tva*, K.V. Ramesh.

6. देवो [ऽ*]यं पार्वती सखः ॥ [४*] यथायं कल्लरो¹ वंसः (शः)
श्री [शाली]²- पदवीं गतः [1*] त - - - - - [॥५ ॥*]
7. वि समाजे सिन्धुरा[ज्य] [पालः*]--- ॥ तस्य स्तौति³
विभूतिगुण - - - - - [॥ ७*]
8. स्तुत्यपि विधिना⁴ श्री—वो [ऽ*]प्यत्र संये (य)मः⁵ ॥ [८*]
सौजन्य - - - - -
9. गुणैर्युक्तैश्च सो- - - ज चरितैश्च U - - - 6
- - - - UU - U - UUU - - - U - [॥९*]
10. देवस्य महाविभूति*]- - - - स्वराष्ट्रम् [1*] वसन्तचन्द्रोदय
न - - - U - - U - U - - UU - U - - [॥१०*]
11. नार्यो द्वितीयो [ऽ*]पि महा---[म]हानुभावानां
महा [प्रज्ञा]न्तेवासि [नाम*] [११*] [अन-*
12. न्तदेवस्य तस्य कल्याणचेतसः ॥ [१२*] नवकर्मपति
उपेन्द्रपुर (त्र)- जयन्त [राज आवन्तिको 1*]⁷ [श्री-वीरादि-]⁸
13. त्य-पुत्र श्रीपिल्लकः ब्रा (ब्रा) ह्यणः । कायस्थ श्री-विहेन्द-पुत्र-
श्री भोगि[कःसूर्यद्विजः ॥*]⁹

ABSTRACT

This inscription seems to have contained information of great historical importance. It is to be greatly regretted that it has been so badly damaged.

The first verse is in praise of a deity who is said to bestow Kingship or asceticism. The name of the deity is lost. Lines 2 to 12 contain the eulogy of a king whose name **Anantadeva** occurs in lines 5 and 11 - 12. He is said to have repelled the copious army of the Turks. His fame is said to have been established in the ends of the quarters, just like the ocean encircling the world.

-
1. *kallaṭho*, K.V. Ramesh.
 2. *Śrīmāli*, K.V. Ramesh.
 3. *tasy=āstīti*, K.V. Ramesh.
 4. *svatyā mitir=umā*, K.V. Ramesh.
 5. *Sa[mya]mah* // K.V. Ramesh.
 6. *caritais=sānandam=etat[t*]va*, K.V. Ramesh.
 7. These restorations have been made with the help of the Hund inscription of Queen Kāmeśvaridevī dated 169. No.108 above.
 8. same as above.
 9. same as above.

His devotion of the preceptors was guileless, and he made countless gifts to the Brāhmaṇas. He delighted in the acquisition of knowledge, and exerted in protecting his subjects. The poet goes on to say that what indeed was not wonderful about the illustrious king **Anantadeva** on this earth.

In line 6 there is mention of the Kallara dynasty which is said to have attained a position of prosperity. Next we find a reference to a king who protects the kingdom of the Sindhu (Indus), the merits of whose riches are said to be sung by someone. Lines 8 to 11 are too badly damaged. In line 12 again King **Ananta** is mentioned as having a mind for doing good. Lines 12 to 13 contain the names of some persons connected with a religious monument. Amongst these is the Master of new work, Jayantarāja, son of Upendra and a native of Ujjain, the Brāhmaṇa, Pillaka, son of Vīrāditya and the noble Bhogikā, a Sun-worshipping Brāhmaṇa, son of the document writer Vihenda.

The King **Anantadeva** eulogized in this inscription is most probably king **Ananta** of Kashmir who ruled from A.D. 1028 to 1063. The Turkish armies repelled by him must be an expeditionary force sent by Mahmud of Ghazni against Kashmir. We know from Kalhaṇa that Anantadeva's father Saṅgrāmarāja had sent an army under his general Tuṅga to help the Śāhi king Tribhuvanapāla, although the allied forces were badly defeated. It appears that Mahmud undertook another expedition against Kashmir, which was repelled by King **Anantadeva**, as mentioned in this inscription.

As the names of the Master of Works, the Brāhmaṇa priest and that of the Sun-worshipping priest mentioned in this inscription are the same as given in the Hund inscription of the chief queen Kāmeśvarīdevī, we can assign to the present inscription a date close to 168-69 of the Śāhi Era. i.e. A.D. 1018-1019. We may also hazard the suggestion that Kāmeśvarīdevī had a close blood-relationship with King **Anantadeva** of Kashmir.

110. A FRAGMENTARY ŚĀRADĀ INSCRIPTION FROM HUND

Provenance	: Hund, Peshawar District, Pakistan.
Reference	: H. Hargreaves, <i>ASIAR</i> , 1923-24, 69.
Language	: Sanskrit.
Script	: Śāradā.
Date	: Circa 10th Century of the Christian Era.

TEXT (not decipherable)

The Epigraphist to the Govt. of India to whom the inscription was referred by Hargreaves reported as follows:

"The inscription in question is very badly damaged and consequently does not admit of a complete text or translation. It is written in Sanskrit language and the Śāradā script of about the 10th century A.D. The date given at the end, of which only the last portion is seen, apparently gives the name of the season, and the month as well as the day. In line 8 we find name Īśvara perhaps as a synonym of Śambhu and in line 9 possibly the names like *kṛitam śambhoḥ* (1.2), *tasyaiṣa kīrtteḥ* (1.3) *maṇḍapam* (1.5) and *kṛitam kīrttiḥ* (1.8) would indicate that it is a Śaiva inscription recording the construction of a temple".¹

1. *ASIAR*, 1923-24, 69.

111. PESHAWAR MUSEUM INSCRIPTION OF VĀṆHAḌAKA

Provenance	: Uncertain. Probably Hazara District of N.W.F.P. of Pakistan.
References	: Sten Konow, <i>EI</i> , X, 79 ff. and Plate.
Language	: Sanskrit.
Metre	: Verse 1, <i>Āryā</i> .
Script	: Śāradā.
Date	: Laukika year 538 (Month of Kārttika, bright - fortnight, lunar-day 13, on Saturday. According to H. Jacobi, it corresponds to Saturday 17th October, 1461. It is noteworthy that the year in this date has been expressed in words standing for numerals - <i>Śara</i> for 5, and <i>gaja</i> standing for 8. It is unusual that in a date in Laukika Era, the century also has been expressed.

TEXT¹

1. ॐ [१*] स्वस्ति [१*] अतसी-नव कुस्म (सुम)-निभं मन्दर-परिवर्त-
2. ष्ट-केयूरम् [१*]
अपहरतु दुरितमखिलं मधु-मुर-नरका-
3. रि-बाहुयुगं² [॥*]
लोक्य-संवच्छरशते गजत्रिंशाधिके संवत्
4. ३८ कार्ति(र्त्ति)का (क) शु ति १३ शनौ । अत्र दिने श्री-शूरडे-सुत-
5. श्री-ईश्वरं उदिश्य (ईश्वरमुद्दिश्य) सुत-श्री-वाणहड़केन
पुष्करं क (का) रापित [म]³ ॥

6

1. From the plate facing page 80, *EI*, X.
2. Read बाहुयुगम् ।
3. *Karā[yi]tam*, Sten Konow.

- . स्थपति कालि-सुत-शि (शिं)गालि [1*] कर्गी¹नवग्राम-द्रङ्ग-
व्रधजन²[11*]
7. ॐ श्री स्थानस्य श्रेयं (यः)³ भवत (तु) [11*] लिखितं लिङ्गस्य [11*]

TRANSLATION

Good Luck Hail!

- V.1. May the pair of arms of the enemy of Madhu, Mura and Naraka (i.e. Viṣṇu) which resemble the fresh flowers of *atasī*⁴ of which the bracelets come into friction in the course of the turnings of the Mandara mountain,⁵ remove the entire evil.
- L1. 3-5. In the Laukika year five hundred increased by thirty-eight - the year 38, (the month) Kārttika, thirteenth lunar day of the bright fortnight, on Saturday. On this day a pond was caused to be constructed, with the object of the religious merit of the illustrious Īśvara, the son of the illustrious Śūraḍa, by his son, the illustrious Vāṇhaḍaka.
- L.6. The architect Śiṃgali son of Kāli. Kargi, the carpenter from the watch-station, Navagrāma.
- L.7. Om. May there be well-being of the auspicious place. The writing of Liṅga.

-
1. S. Konow takes *Kargi* as a part of the name Śiṃgāli.
 2. S. Konow has remarked that this reading is uncertain. It may be व्रधजन *EI*, X, 80 f.n.10. In our opinion *Vradhajana* is North-Western Prakrit form for व्रधजन from √वर्ध 'to cut', i.e. वर्धकि meaning a carpenter. In the Prakrit language of the North-West the superscript *r* is changed to subscript and combined with the preceding syllable. For example प्रियद्रशि for प्रियदर्शि and धर्ममंगल for धर्ममंगल in Aśoka's Mansehra and Shahbazgarhi Rock Edicts.
 3. S. Konow has *śreyam*, *EI*, X, 80.
 4. The *atasī* flower is rarely mentioned.
 5. This has a reference to the well-known episode of the churning of the Ocean.

112. GHAGAI STONE INSCRIPTION OF THE REIGN OF HAMĪR

Provenance	: Ghagai, to the north-west of Badwan, Swat Valley, Pakistan.
References	: J.Ph. Vogel, ACS-I, 259.
Language	: Sanskrit.
Script	: Śārdā.
Date	: Śāstra year 9, month of Jyeṣṭha, 9th day (A.D. 1033)

TEXT¹

1. संव [त् ९] ज्येष्ठ ९
2. श्री-हम्मीर देव-रा-
3. ज्ये परि
4. ----- प्रारब्ध

TRANSLATION

1. In the (Śāstra) year 9, (in the month of) Jyeṣṭha, ninth day,
2. During the reign of the illustrious King, Hammīra (Amīra).²
3. begun.....

1. From an estampage, prepared by me, in the Central Museum, Lahore, before 1947.

2. Amīra is an Arabic word meaning "Commander". It was adopted as a title of royalty first by the Ghaznavid ruler Subuk-tigin and then by his descendants, from Mahmud onwards. It became Sanskritised into Hammīra, which occurs in the Hansi stone inscription dated V.S. 1224 (A.D. 1167) of the time of Prthvirāja II. Later on even the Hindu rulers adopted it as a name. The Cāhmāna King of Ranthambhor had the name Hammīra, who ruled from A.D. 1283 to A.D. 1301. However, it continued to mean a Muslim ruler also, as in the play, *Hammīra-mada-mardana*, by Jayasimha Sūri (A.D. 1219-29).

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Abbreviations used in the Index : author = *a*, book = *b*, demon = *d*, dynasty = *dyn*, god/deity (also temples/places of worship named after deities) = *g*, king = *k*, Mountain = *m*, ocean = *o*, place name = *p*, people = *peo*, queen = *q*, river = *r*, title = *t*

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I Sirsa Stone Fragmentary Inscription.



II Jain Image Inscription from Jind, Sam. 918.

(The page contains dense handwritten text in Devanagari script, which is mostly illegible due to extreme fading and significant staining.)

III Pehowa Inscription of the Reign of Bhoja
 Pratihara, Sam. 276.



IV Sirsa Stone Inscription of the Reign of Bhoja.

ॐ संवत् १२२० वैशाख शुक्ल १५
 शके ३०२० पौर्णिमा दशमी
 ताम्रकाशमश्रीसुन्दरदेवस्य

ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ॐ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

VI Delhi-Topra Inscription of Vighararāja IV,
 Sam. 1220.



VIII Pinjore Baoli Stone-Beam Inscription,
Sam. 562.

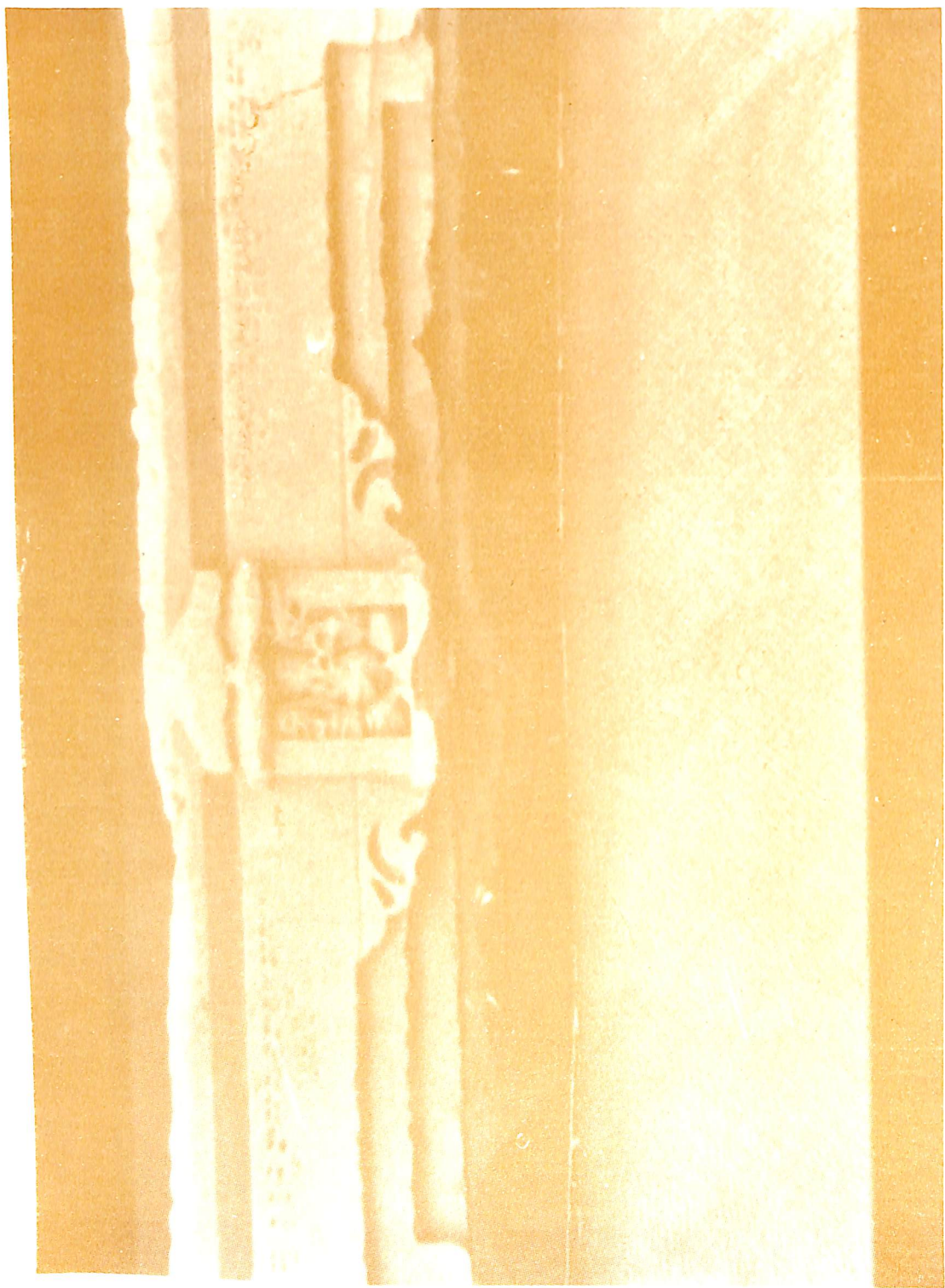


Fig. 1. The stone inscription.



X Bhatinda Stone Inscription of the Reign of
Śatrughnadeva.



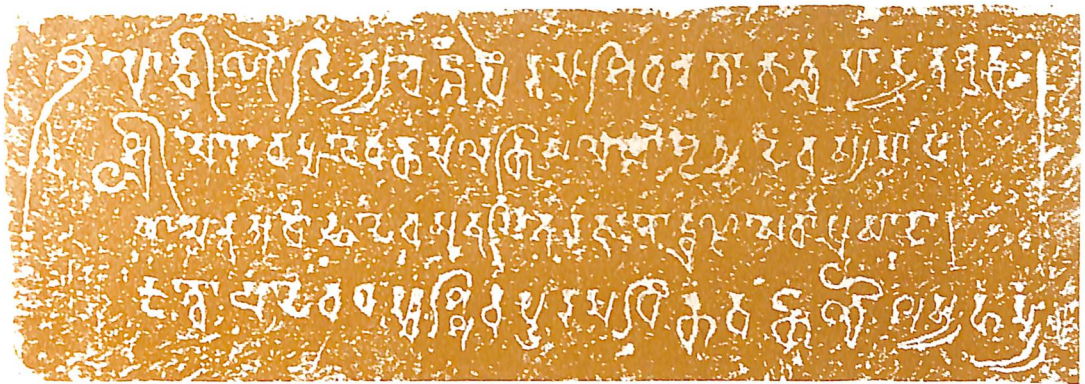
XI Panali Nala Rock Inscriptions

ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

XII Brahmaur Lakṣaṇādevī Image Inscription of Meruvvarman.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

XIII Brahmaur Gaṇeśa Image Inscription of Meruvvarman.



XVI Gum Stone Inscription of Sāmanta
Aṣāḍhadeva.



XVII Tur Rock Inscription.



AVIII Proli-Ra-Gala Rock Inscription of
Mrgyunjayavarman

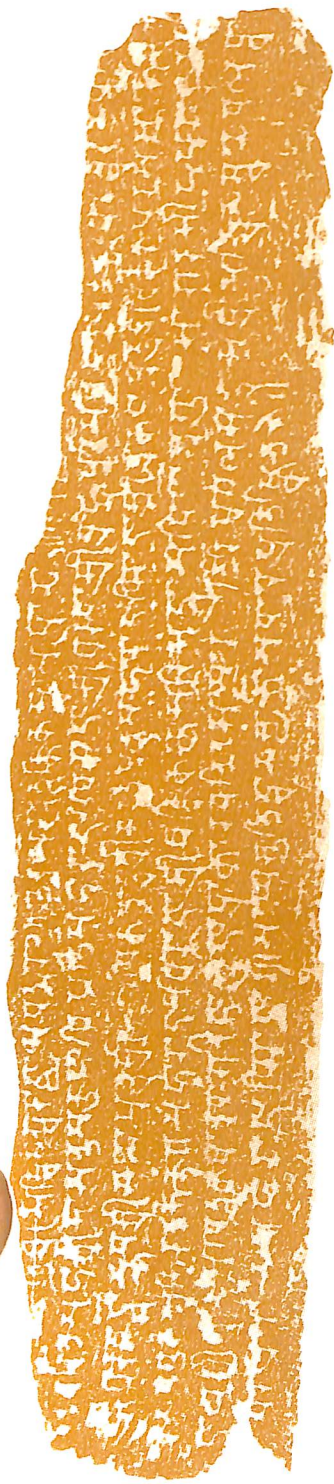


ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

XIX Swam Image Inscription of Rājānaka Bhogaṭa.

XXI Brahmaur Copper-Plate Inscription of
Yugākaravarman.

XXIII Spurious Sai Copper-Plate Inscription of
Vidagdharman



XXIV Tur Stone Image Inscription of Thakkika.



XXV Tur Stone Image Pedestal Slab Inscription of
Dodaka.



XXVI Tur Bhayani Stone-Image Pedestal Inscription

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥
Naghar Fountain Inscription of Kulluka
Devaprasada dated the 3rd Regnal Year of
Trailokya-deva



XXX Bahnota Fountain Stone Inscription of the
Reign of Mahārājādhirāja Somavarman.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २० ॥



XXX Lu Fountam Inscription of the Reign of
Iasuta. Dated Sasira Sam 81



৩৩ শ্রীমদ্বৈষ্ণৱকৃষ্ণভাস্করায়নামসংগ্ৰহঃ
 ৩৩ শ্রীমদ্বৈষ্ণৱকৃষ্ণভাস্করায়নামসংগ্ৰহঃ

XXXVII Devi-ri-Kothi Narayana Image Inscription of Rajanaka Nagapala.



XXXVII-
 A Devi-ri-Koṭhī Nārāyaṇa Image.

ॐ नमो भगवते वासुदेवाय ॥
 देवप्रियं नमो भगवते वासुदेवाय ॥
 प्रत्यक्षं नमो भगवते वासुदेवाय ॥
 संवत् ३५ सुवत्तिद्वयमिति ॥

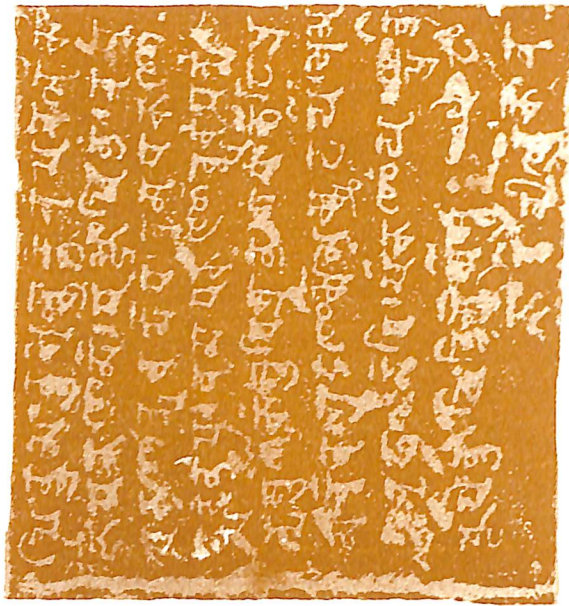
XXXIX Devi-ri-Koṭhī Coping Stone Inscription of
 Raṇapāla, Dated year 2.

ॐ नमो भगवते वासुदेवाय ॥
 देवप्रियं नमो भगवते वासुदेवाय ॥
 प्रत्यक्षं नमो भगवते वासुदेवाय ॥
 संवत् ३५ सुवत्तिद्वयमिति ॥

XI Sai Fountain Inscription of the Reign of
 Ajayapāla.



XLII Mul-Kihar Fountain Inscription.



XLIII Bharara Fountain Inscription.



XLIV Basua Fountain Inscription.



XIV Batrundi Fountain Inscription.

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

सुप्रसन्नचित्तोऽयं भगवत्पूज्यः ॥ श्रीगणेशाय नमः ॥

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

XI VI Nal Fountain Inscription



XI VII Siya-Dudhar Fountain Inscription



XLVIII Mangaloe Fountain Inscription.

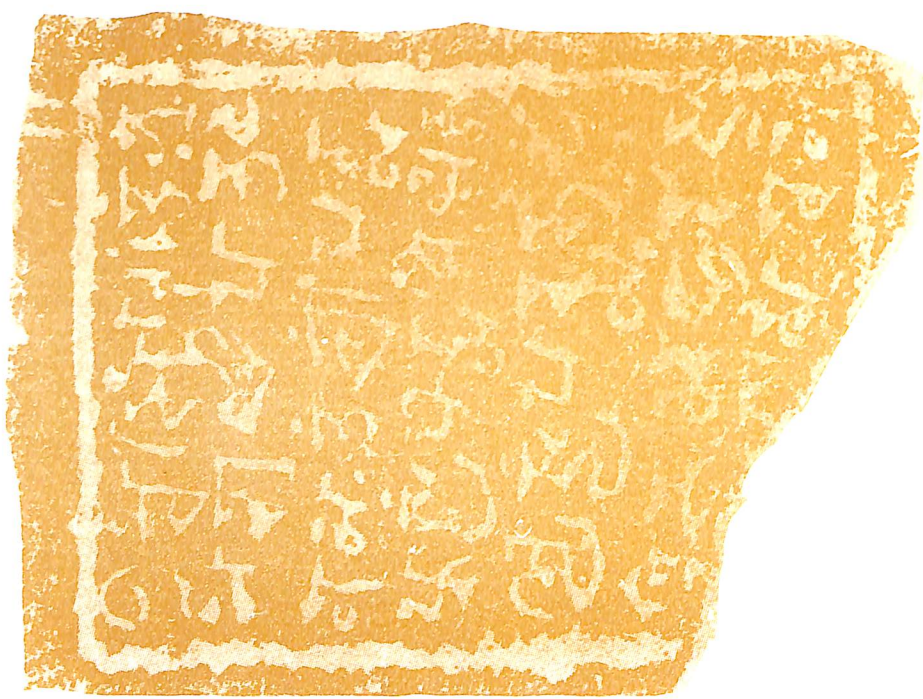


Fig. 1. Papyrus-bast matting. Fragment description.



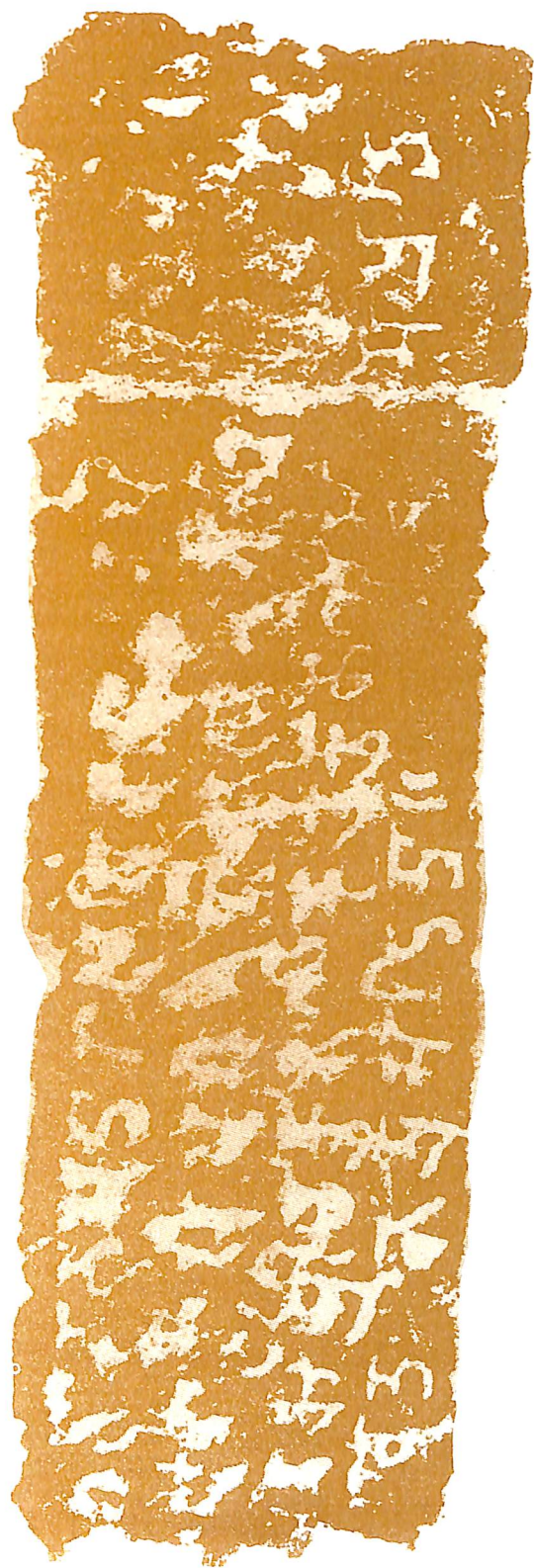
1 Sukoi Fountain Inscription.



II Bharkara Fountain Inscription



III Hundan Fountain Inscription



LIII Saho Stone Image Inscription.



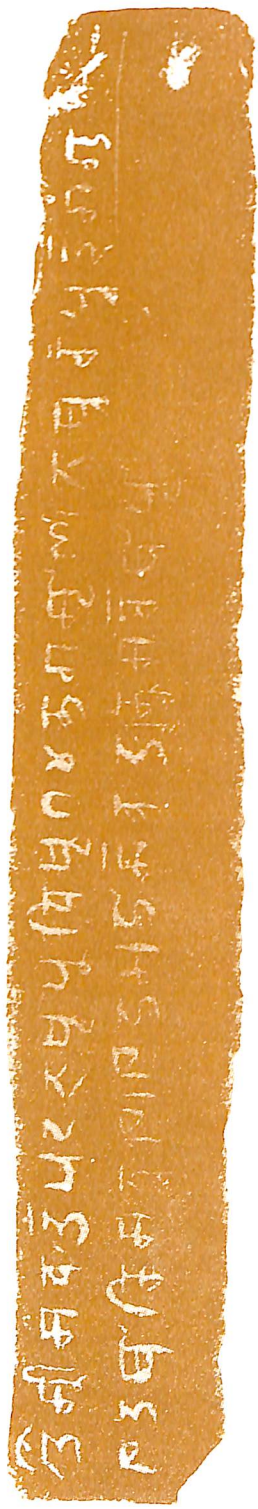
III-A Saho Stone Image of Vissu



LIV Ghumsal Śivalaya Inscription.



LV Markula Image Inscription.



IXI Harsar Siva Image Inscription.



IXII Brahmanan Rock Libetan Inscription.

LVIII Guroli Plate of Vairašvarman, V S. 1387.

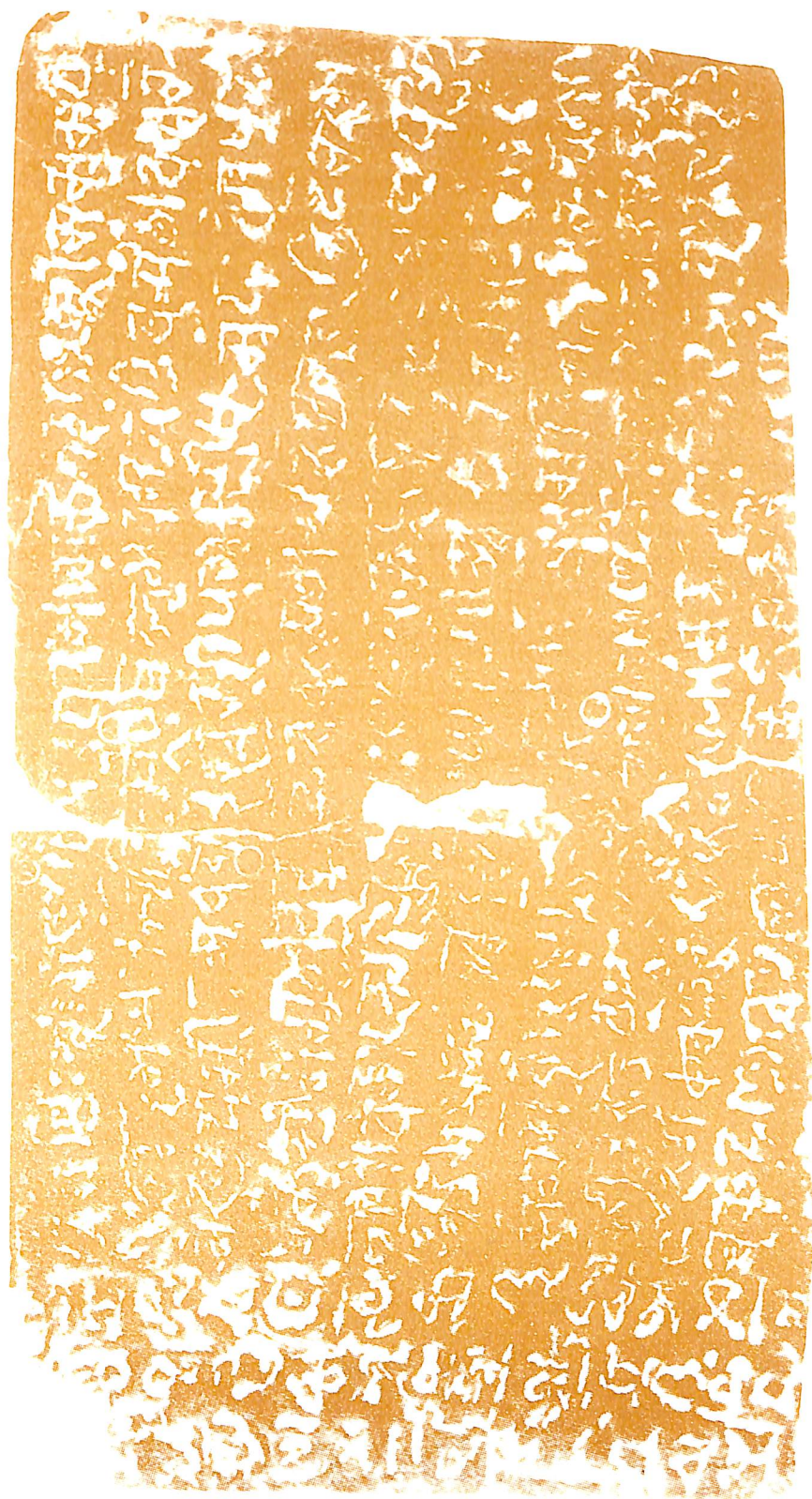


Fig. 1. Bakam Plate of Samyama-dharma.

Handwritten text in Devanagari script on a palm leaf manuscript. The text is arranged in approximately 15 horizontal lines. A decorative circular motif is visible on the right side of the leaf.



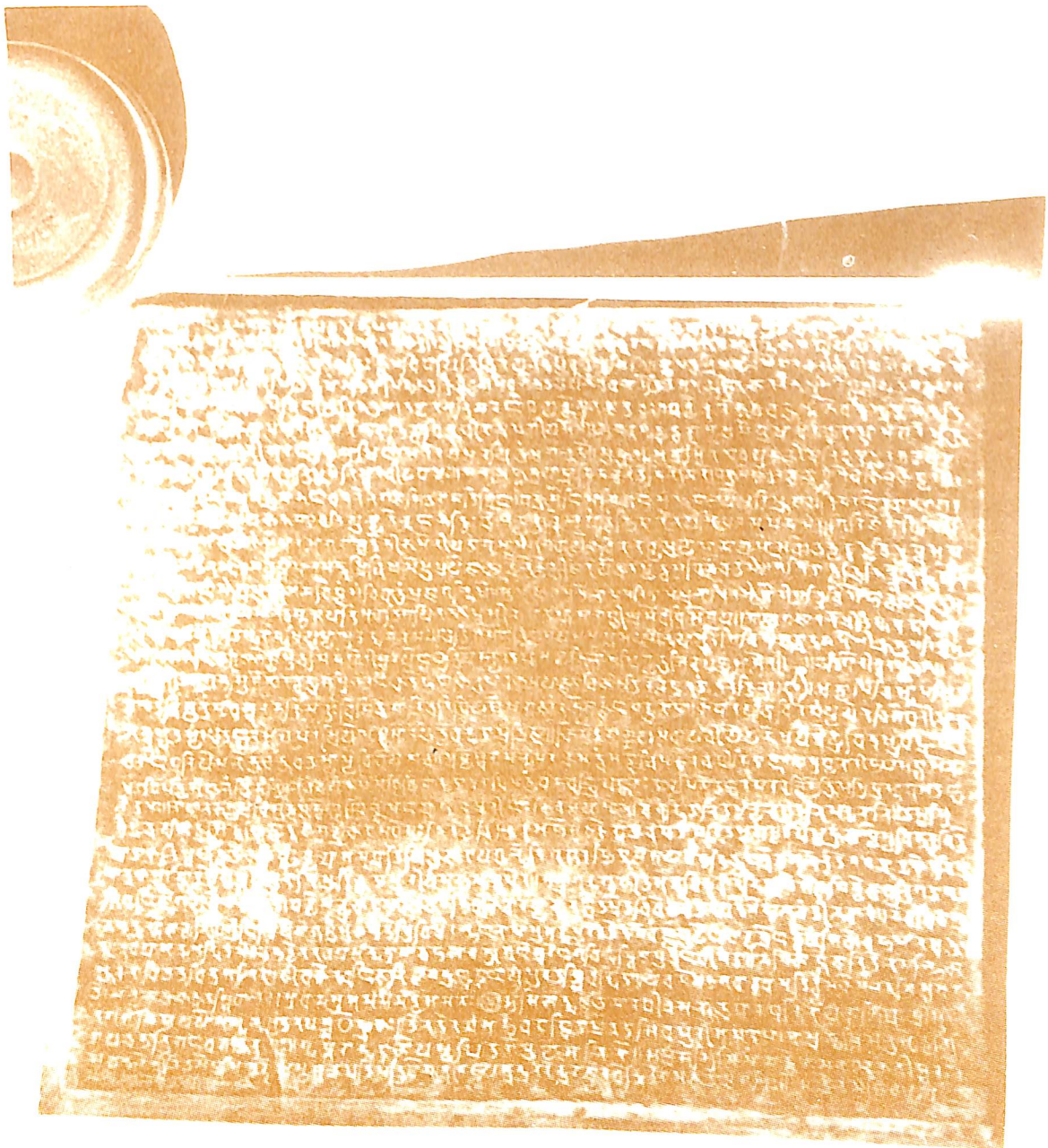
LXXI. Image on a Br. S. g. a. m. - C. H. 11. 1.
from K. 1. 1. 1.



EXVIII Fatchpur Brass Image Inscription.



EXP - Fangra Bazar Indresvara Temple Rsabhanatha
Image Inscription - date 1 sam - 30

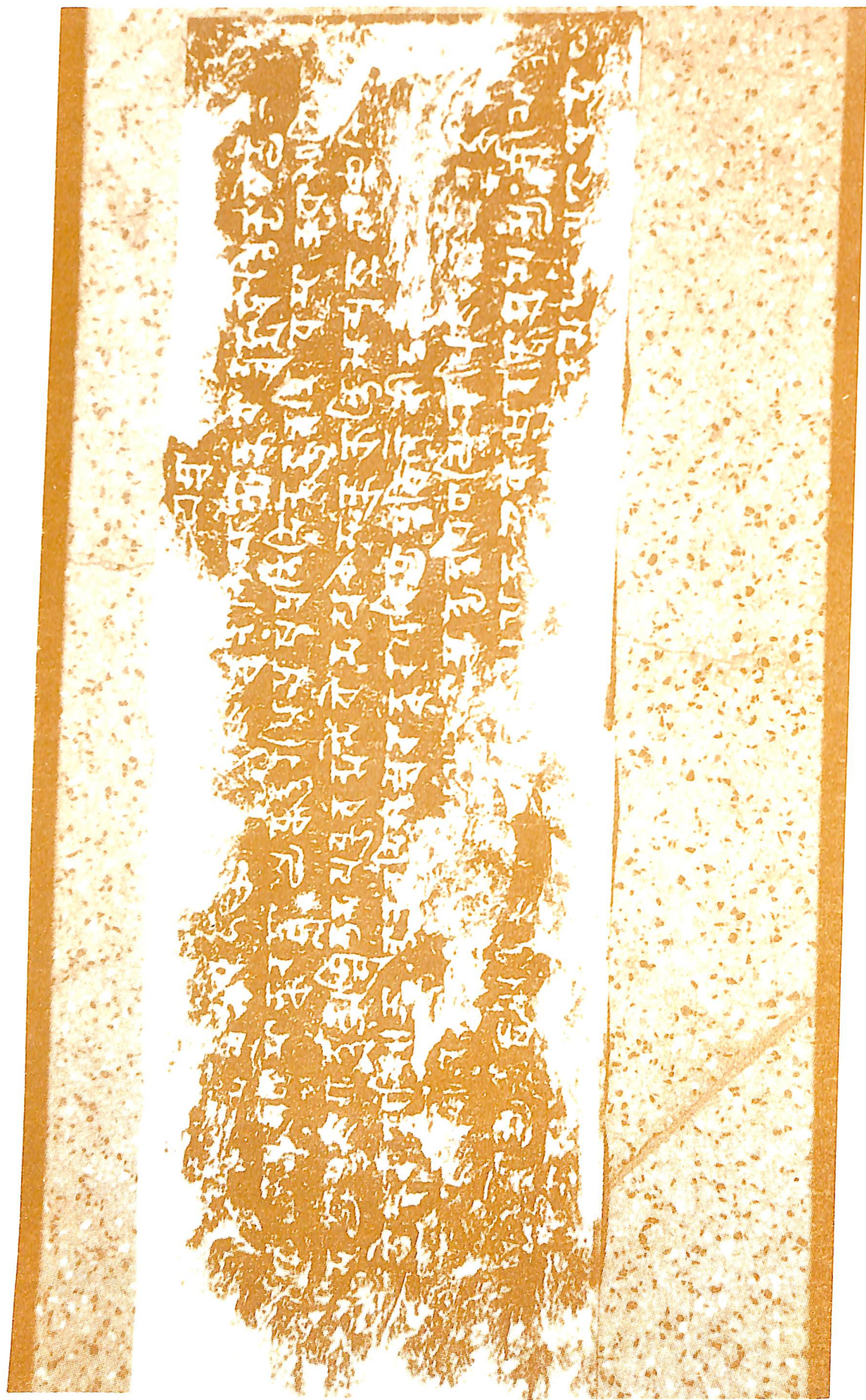


XXX Rajapatha Siva Temple (right hand wall of the Porch) Inscription of the Reign of Jayavaccandra.

This image shows a large, irregularly shaped piece of aged, yellowish-brown paper. The paper has a mottled, textured surface with various shades of yellow, tan, and brown, suggesting significant age and wear. There are numerous small, dark spots and larger, lighter patches scattered across the entire surface. The edges of the paper are uneven and frayed, with some areas appearing slightly more worn than others. The overall appearance is that of an old, weathered piece of paper, possibly a book cover or endpaper, with no text or other markings visible.

ॐ नमो भगवते वासुदेवाय
॥ कथं न पुनरपि मया प्रकृतं
स्वप्नोन्मत्तस्य हृदये दृष्टं
मायावदिति तन्मिदमेवेति ॥

Fig. 1. The four fragments of the Devanagari script
from the manuscript of the Bhagavad Gita.



136. Marathi Temple Stone Inscription



LXXVI Avantipura Storage Vessel Inscription of
Avantivarmān

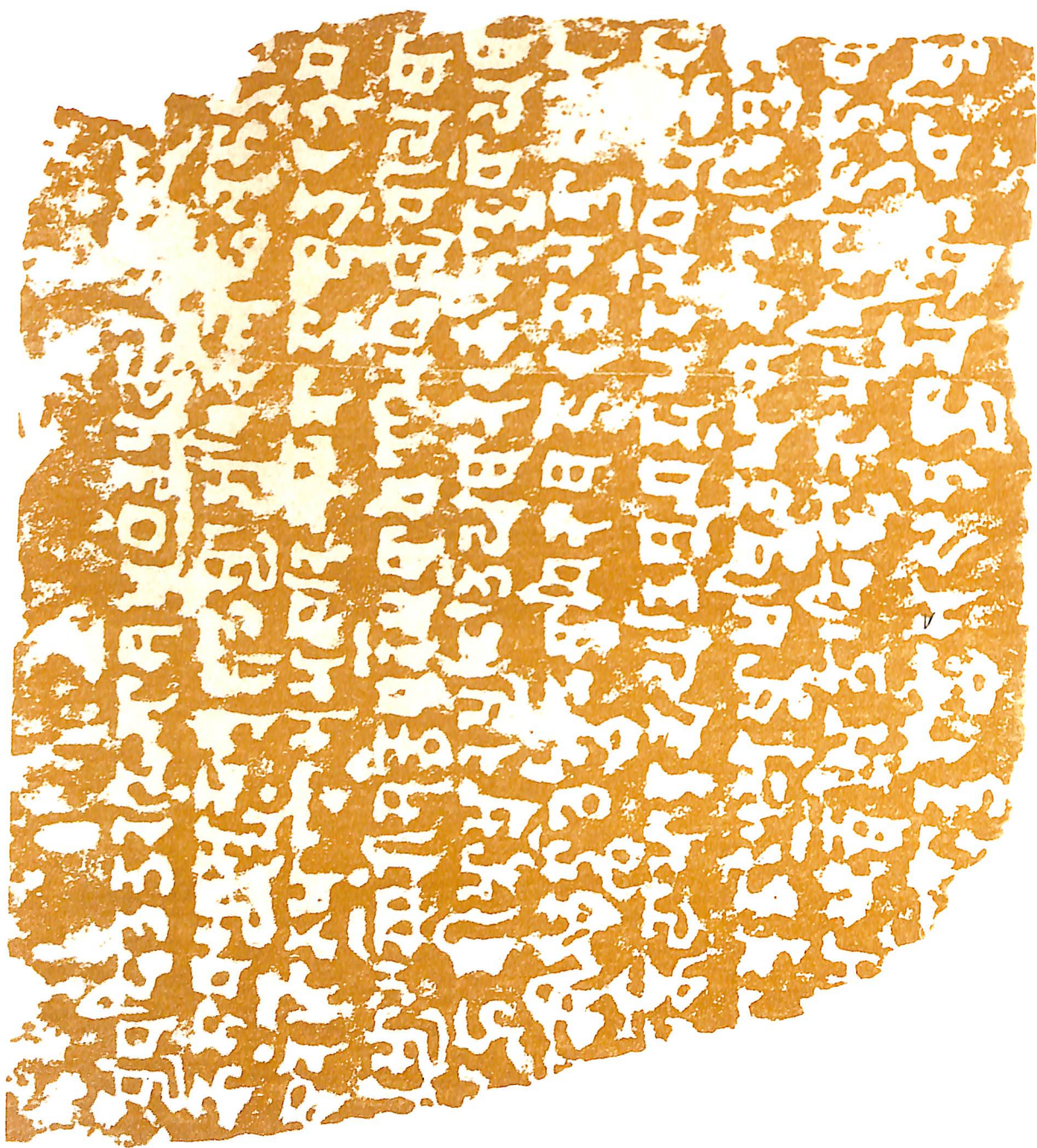


Fig. 1. Large fragment of hieroglyphic inscription of the reign of Queen Tefnut.



TABLE Kozpur Stone-Slab Inscription of the Kozpur
of Lavasimha, dated 25

Inscription, p. 12

UNIVERSITY OF CHICAGO

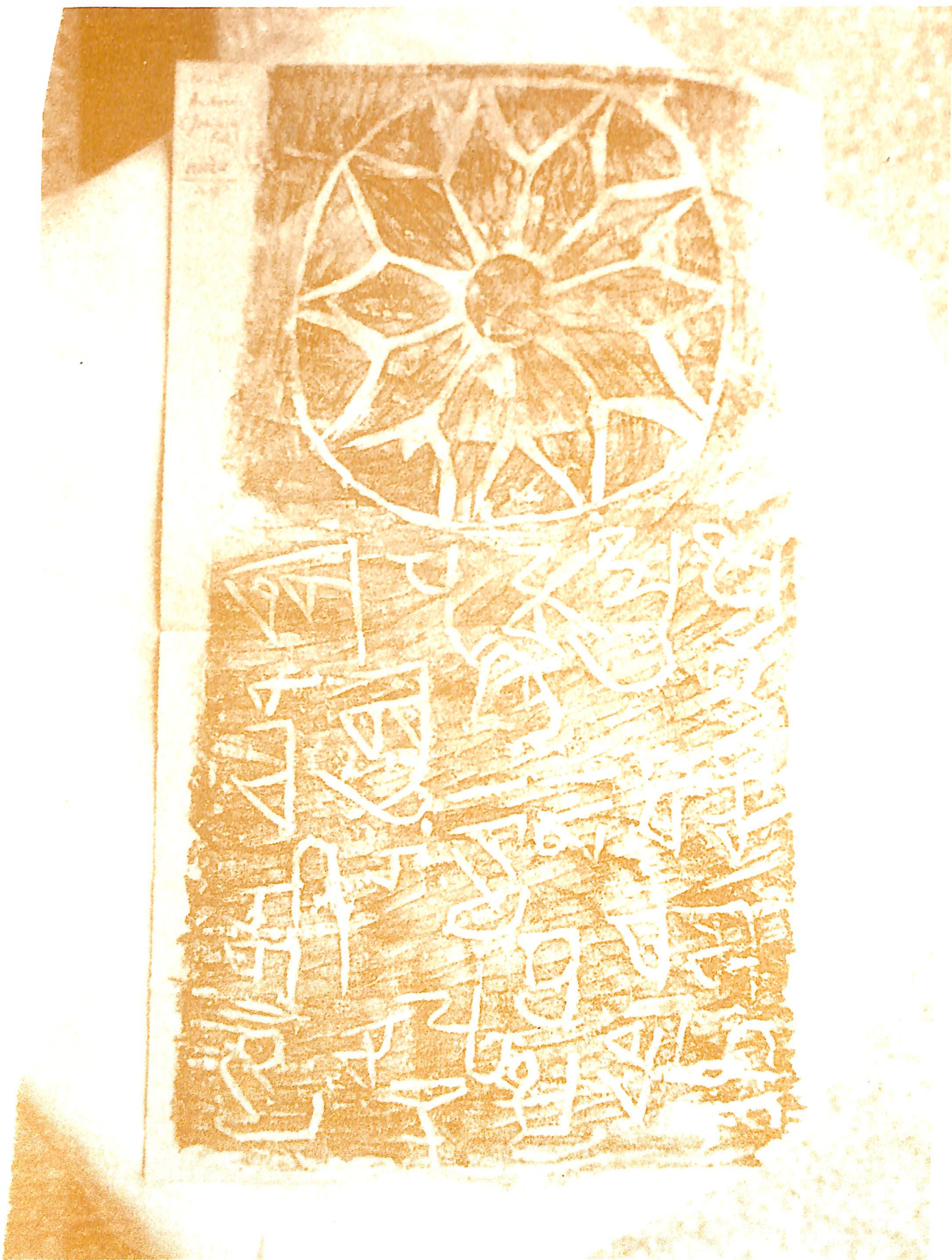
पञ्चमस्कन्धोऽष्टमोऽध्यायः

॥ ॐ नमो भगवते वासुदेवाय ॥

LXXX Paper Inscription of the Reign of
Paramandadeva, Dated Sam. 58.

[illegible]

LXXXI Augorn Stone Slab Inscription, Dated S. 400-73
A.D. 119th





LXXXIII Kother Inscription of the Reign of Sultan,
Shahab-ud-din.



LXXXIV Khunmoh Stone Inscription of the Reign of
Zain-ul-Abidin, Dated Kali Year 4530

ਮਤਮ ਸੁਮਤੁ

ਮਤਮ ਸੁਮਤੁ ਮਤਮ ਸੁਮਤੁ ਮਤਮ ਸੁਮਤੁ
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ਮਤਮ ਸੁਮਤੁ ਮਤਮ ਸੁਮਤੁ ਮਤਮ ਸੁਮਤੁ



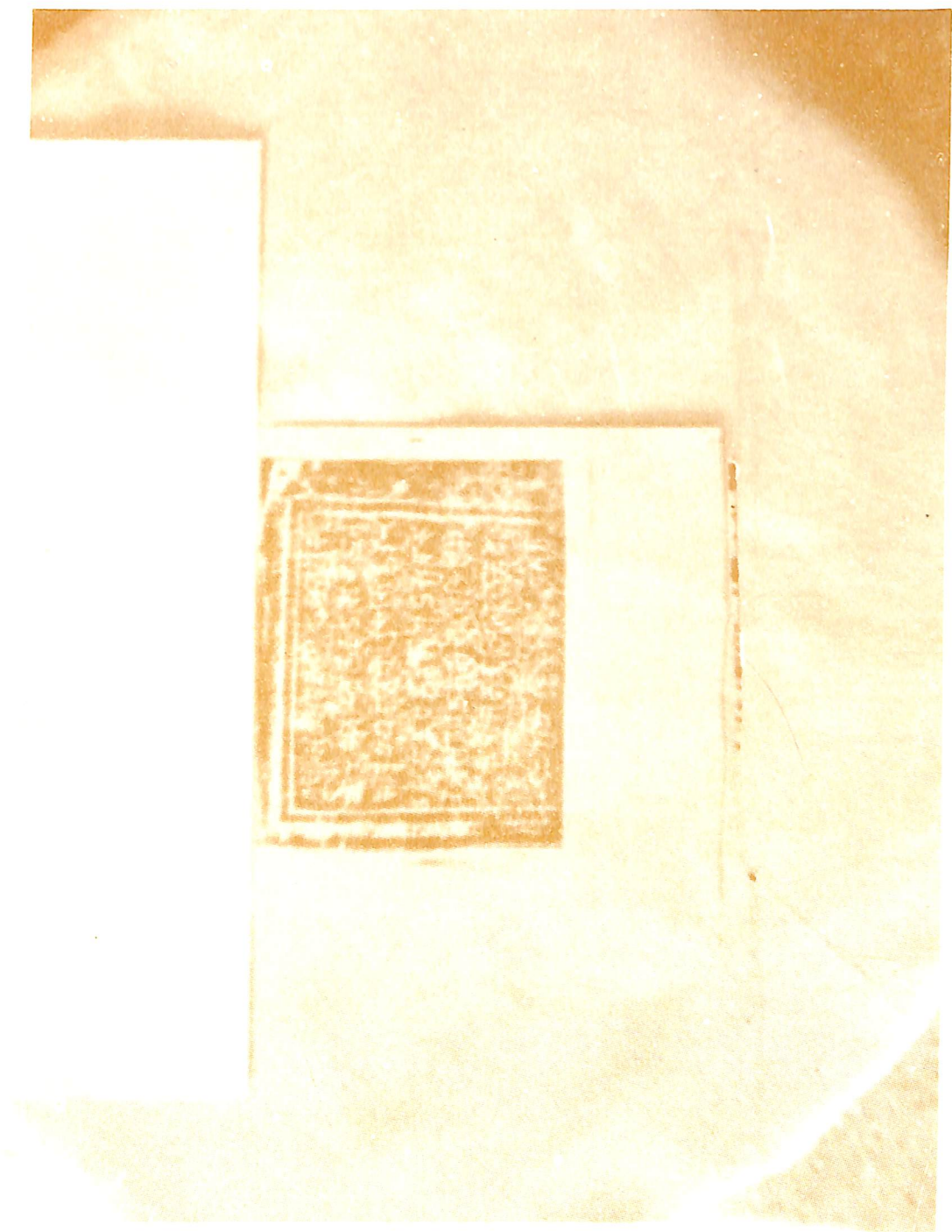
LXXXVI Gardez Ganesa Image Inscription of Sahu
Kalinga.



LXXXVII Ranghar Marble Slab Inscription



LXXXVIII Dewar Stone Inscription of Sahi Bhima deva



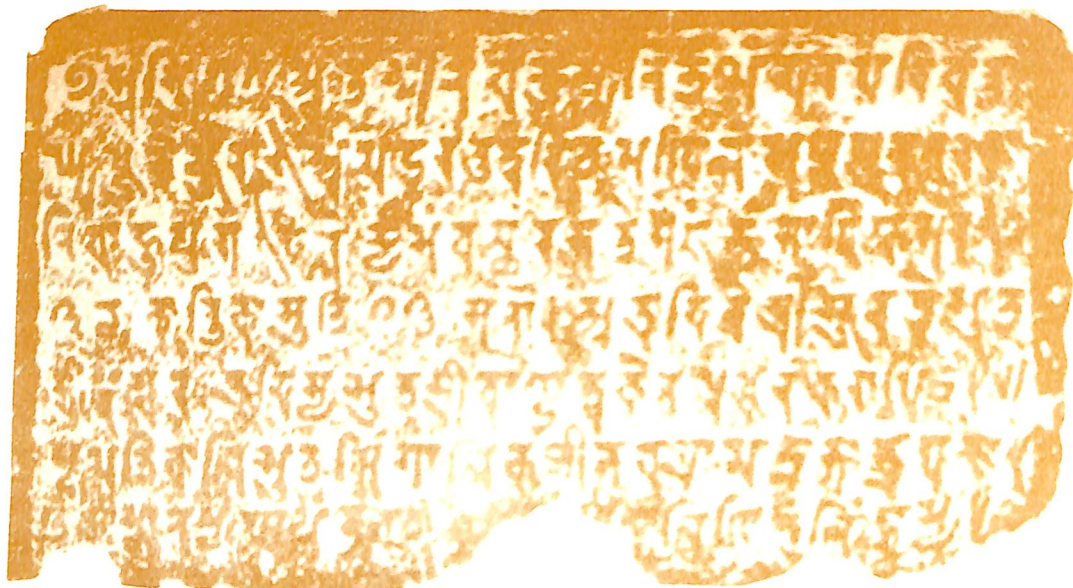
LXXXIX Dewal Inscription of the Year 108



XC. A Stone Inscription of the Kephri of
Vijayapala, Dated 120 from North-Western
Pakistan.



XCI Bankot Stone Slab Inscription of the Reign of
Jayapaladeva.



XCIV Peshawar Museum Inscription of Vanhadaka



XCV Ghagai Stone Inscription of the Reign of Hamir.

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